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front



Henry T. Drumgoole

REV. HENRY T. DRUMGOOLE.

Seventh President of the American Catholic Historical Society.

PRESIDENT'S ADDRESS

1901

BY SAMUEL CASTNER, JR.

IN the address delivered by my predecessor in the honorable office of President of this Society, he has pointed out the fact that our Society is almost unique among the successful organizations founded by laymen under the auspices of the Church, in that its object is not to carry on some or many of the corporal works of mercy, but as rather devoted to the building up of the faith, by gathering together a library, by stimulating interest in historical matters and enabling all who seek for the truth of history to find it uncolored by prejudice and undistorted for sectarian ends.

It has taken a long while to show the value of our work, and its full significance may not be appreciated for a still longer time. There is something easily apprehended in an effort to minister to the sick, to visit the prisoner, to alleviate the miseries of the poor. No one ever asks what is the good of such works as these. It is our mission to aid in creating the spirit from which all these good works spring—the true spirit of charity which recognizes in the poor and the suffering God's creatures and our brothers; and not from natural virtue, but for the honor and glory of their Maker, these good works proceed. To show this, it is necessary to remove from the minds of very many people obscurities that have gathered after long generations from separation

from Catholic truth and Catholic practices. It is hard to convince an active, practical, energetic people such as those that surround us, that God and our neighbor may be served by contemplative orders, that society can be saved by pondering upon the immutable laws of right and truth that govern it, and that without a knowledge of these laws and without an exact following of it, society loses its main stay, and that all we hold dearest is put at risk, in proportion as we swerve from the true standard to which all human institutions, in theory at least, are sought to conform.

History is said to be philosophy teaching by example. No better preparation for the study of existing conditions can be found than a careful reading and comparison of the history of the peoples who have risen, flourished, and disappeared in the past, handing down to us precedents that may guide our own conduct. Unfortunately, however, history has rarely been written with an eye single to the truth. Sometimes ignorance, sometimes prejudice, conscious or unconscious, has led the writer to suppress facts, to accept false statements, or so to color those that are true, that the result has been to put some of the most important events in the history of mankind in a light so different from the truth, as to make it almost a subject of regret that any record of the event was ever preserved. This is true of almost every great event in the world's history, but when we come to consider those great movements of the mind which have found their expression in actions relating to religion, we are confronted with a difficulty almost insuperable in finding out the truth. Religion lies closer to the heart of man, though he may not realize it, than any other feeling. There is no record of any people that has emerged, even in a slight degree, from the lowest savagery, that has not shown some religious feeling; and

upon religion, it is needless to say, all the great triumphs of civilization are based.

From small beginnings the American Catholic Historical Society has attained a great measure of success. While we may not have realized all our ambitions, I feel sure that it has now reached a position in this community that augurs great things for its future. We own our Hall, subject only to a mortgage of four thousand dollars. During the past year our Library has been catalogued and put in complete order, so that every volume is accessible, and the interest shown in our work has been most gratifying. The statistics of membership, of income and expenditure, are shown in the report of the Executive Board. I can but reiterate what has been urged by several of my predecessors, that provision should be made to secure the entire time of some competent librarian, who will relieve the various committees of the burden of correspondence, purchase of books, and other details. We should have some well-equipped scholar, a man of originality and enterprise, who, in consideration of a fair salary, and out of love of the work, would spread a knowledge of our objects and enlist the assistance of a constantly increasing number of those who believe in our purposes.

Through doubts and discouragements, through many embarrassments and vicissitudes, after seventeen years we see an organization, the strongest of any with the same purposes, in the United States.

I surrender the office of President to my successor, asking for him the same kindly consideration that I have received, and prophesying from his administration the best results for the work of the Catholic truth.

TWO PHILIPPINE ATLASES.

Treasury Department, U. S. Coast and Geodetic Survey. Henry S. Pritchett, Superintendent. Special Publication No. 3. Atlas of the Philippine Islands. Washington: Government Printing Office, 1900.

ABOUT these maps we have a word or so in dissent from the somewhat superlative eulogy pronounced thereon by the United States Commission now at Manila, as reported at least by Mr. Henry S. Pritchett, in the *Introduction* (page 3). From Mr. Pritchett's words the implication (as may be seen) is easily and very naturally deducible, though not so stated in set terms, that hitherto, up to the closing year of the XIXth century—date of the *Atlas*—chartography, as well as other branches of polite schooling, had been at a rather low ebb among Philippine scholars and artists. During the last two or three years the writer, greatly to his surprise, has seen the statement in even otherwise reputable American periodicals, that “in the Philippines there were no schools, no books” of any kind. And this be it said in face of the fact that no later than the year 1898, Mr. W. E. Retana, a Spanish writer of repute and a *diputado* of the Spanish *Cortes*, published in a book of over 652 pages a description of nearly *three thousand* works on Philippina in his own library at Madrid. If in the spirit of fair-mindedness the reader then wish to learn more of some of these Philippine curios, he can find a copy of this *Catálogo Abreviado de la Biblioteca Filipina* (Madrid, 1898) in the Free Library of Philadelphia, along with several other Spanish works of real value on Philippine biography, linguistics, antiquities and science.*

*This Retana *Catálogo* was described in a paper by the writer published by the above Free Library in December, 1900, as its official Bulletin No. 4. (See *Some Notes on the Bibliography of the Philippines*.)

But to return to our Washington publication. Mr. Pritchett, speaking no doubt for the members of the Philippine Commission, relates that on inspection of these maps they deemed them "superior to anything hitherto published." (I am giving Mr. Pritchett's own words.) While a few lines later he makes this further statement, that in their production no pains had been spared "in securing all available data."

So much for clearing the ground for our observations on this *Atlas*. Now to our point. If by their prefatory laudation of this work the Commission essays with their term "superiority" to mean simply that these maps are neat, well-executed pieces of chartographic design, for size, cleanness, as well as comprehensiveness of many useful details relating especially to ethnological, seismic, and meteorological phenomena, then straightway the writer professes himself in full accord therein. A mere layman, it may be granted, with eye only for the material beauties of things, will be ready enough to acknowledge (and rightly) the worthiness of these maps as fair specimens of geographic art. Nor will any ordinary scholar, or reader, of Philippina, as we ourselves are free to say, need better views of these islands.

But, *per contra*, if by their pronouncement the Commission mean to assert the all-round superexcellence (of these maps) on scientific as well as artistic grounds—a sense, too, I am not quite sure won't be taken by readers in general of Mr. Pritchett's words, then for the sake of historic truth—basis (as recognized by philosophers) of all science and art, divine and human, disagreeing herein, as we do very stoutly, with the opinions of these Commissioners, herewith are entered our exceptions to the terms employed by them, in that as the reader (we think) will soon discover they are lacking in that essential characteristic of rightful praise—strict concordance with re-

corded or ascertained facts. Maps of the Philippine Islands drawn up long years ago by Spanish travelers, missionaries and scientists give with some few petty differences the very same lines for coasts, rivers, provinces as shown in this government *Atlas*, while old Spanish gazetteers (of these islands) compiled similarly by Spanish Catholic churchmen and scholars have described the provinces, pueblos and so on of this Malaysian archipelago with apparently every bit as much exactness and fulness of detail as in these Washington charts.*

Though on occasion, perhaps, the fact of one's daring to advance his own individual opinion, in face even of so-called high-class expert authority, may be looked upon as a kind of trivial, even childish, intellectual diversion or pastime, at times, too, a rather risky proceeding, still, for the reasons given above, with documents in hand, we will venture briefly to show that on the lines laid down by geographic authorities these government maps of the Philippines, besides being in no important whit "superior" to others engraved as far back even as three-quarters of a century ago, are, as we have not the slightest hesitation in declaring, really in several respects of purely artistic cartographical nature markedly inferior.

And just here the observation seems not irrelevant that as our museums, libraries, and cabinets will bear ample witness, in cartography no less frequently and pointedly than in many another sphere of intellectual energy, the oft-vaunted triumphs of modernism in the realms of science, letters, art, if only thoroughly and honestly analyzed, as becoming any phenomenon of wisdom, will be found to have but little of worth in their

* The Retana *Catálogo* names and describes many works on Philippine physiography among the thousands in possession of the compiler relating to those islands.

coarse, vulgar, conceited, nay, evil-minded superficialism, to teach antiquity, wherein, not to speak of the innermost and far loftier and nobler realms of poetry, law, human economics, ethics, or even theology, as disclosed in the masterpieces of skill in engineering, architecture, sculpture, or painting, reared centuries ago, your student of art principles will be very apt, even when least on the alert, to come across data of utmost usefulness in his profession—points of downright first-class importance, no matter in what field of intellectualism he may be bending his steps. Yes, as is avowed almost daily by thinkers, as is clearly proved by the monuments and relics of past ages—by edifices, libraries, statues, codices, paintings, carvings, the beneficent genius of every phase of human wisdom, the art-spirit that quickens and fertilizes every field of human industrialism, is discerned clearly to have illumined and guided mankind with just as much brilliancy and resultant comfort and peacefulness in the old-time lands of Assyria, Judea, Egypt, as in the Philippines of later days. But an end to our *obiter dicta* on the ancestral grandeur of scholardom!

In the realms of modern cartography, too, if I err not, the basis of most of our maps, at least of this Western Hemisphere, especially of South and Central America, of Mexico, even of our own Colorado, Arizona, and California, are the road-maps, or traveling-charts, of the old-time itinerant preachers of the Christian Faith, who time and again, in fulfilment of their cherished vocation to spread the light of divine and human truth among peoples, explored those vast trackless regions of interminable forest, plain, and mountain ranges, generally on foot, without the aid, too, of instruments of high scientific precision except of very primitive kind.

Through the very exigencies of their apostolic calling, these old-time wandering churchmen, who not unrarely

were natural born geniuses with pronounced tastes for art, for surveying, topography, and navigation, had to be and (as proved by their note-books and diaries) were fair practical scientists with an inkling at least of cosmography, for afoot or aship they travelled the world; of astronomy, since through self-interest, if not higher motive, they usually "blazed" the path along coast-line, over plain, desert, and hill, for their companions and followers; of botany and zoölogy, too, since at their meals, unless made up of aboriginal fare, their food was of the plainest—of the fruits and meats of the land and water encountered in their journeys. (Among other sciences acquired by these missionaries, practical toxicology was evidently not unknown in their cooking-school systems.)

A student of history, if even only fairly up in the canons of that science, must be aware of the fact, so common in all ages of mankind, that despite oftentimes their very meagre fare and hard toil, followers of the higher ethics, call them religious, inmates of cloister, recluses, canons, monks, friars, or what not, have always been proverbial for longevity—a gift no doubt of the Most High, due as much as to any other preservative of health to their methodicity of employment and general soberness and peacefulness of spirit.*

So in a little book here at Villanova relating to the Philippines (to be introduced later to the readers of our RECORDS), the art lover will find enshrined among its occasional references to explorations, discoveries, and even scientific calculations, some cartographic gems that (more too the pity) seem to have been utterly unknown to the latest illuminators of those islands at Washington.

*Well worth studying for its wealth of authorities on this topic is a paper by that painstaking and well-read scholar, the late Dr. John Gilmary Shea, (of Elizabeth, N. J.) on *What the Church and the Popes have done for the Science of Geography*. (See *Amer. Cath. Quarterly*, (Philada., 1876,) i, 612-635.)

In this booklet, which contains charts of several portions of the Philippines, a passing glance even will suffice to show that perhaps, with one exception, besides being apparently to the eye every bit as faithful to reality, every bit as accurate and full of topographic detail as the Washington maps, they moreover are undoubtedly, if I may be allowed so very emphatic and positive an expression, so far and away of loftier style of art composition and execution as to make any attempt at comparison seem somewhat like a piece of sheer silliness.

To my regret the reader must be content with our verbal description of Villacorta—the name of the author of this booklet,* as the delicacy of its chart lines would forbid, I think, photographic reproduction; all the stronger reason, therefore, that in the interest of scholarship we should tell of this little known curio of chartographic art conceived by Christian missionary genius, executed by Christian missionary draughtsmen.

The writer (as perhaps has already been noticed) assumes as a kind of truism the fact that in matters of mere artistic value, such as appeal chiefly to the outer sense—to the eye, or ear, for instance, one needs little technical schooling—familiarity with the minutiae of any art or craft—to be as trusty a judge of artistic worth and beauty as a professor of æsthetics. With good sense of lines, sounds, colors, proportions, a gift which, if not inborn, rarely if ever can be developed, the layman in any art, technically non-expert, can appreciate with fine discrimination for their good points music, painting, drawing, sculpture, or architecture.

The book alluded to, wholly of Spanish make, was published in Spain some eighty years ago by an Augustinian friar, who had spent over twenty years on mission duty in various provinces of the Philippines.

* Villacorta's work on our library shelves at Villanova is open at any time to inspection along with the government atlas of the Philippines referred to.

The title is: *Administracion espiritual de los Padres Agustinos calzados de . . . las Islas Filipinas . . . la da á luz el R. P. M. Asistente general Fr. Francisco Villacorta . . . Valladolid, Imprenta de H. Roldan. Mayo de 1833.* Father Villacorta, I may add, one of the many noble-minded, self-exiled scholars, that bore the standard of European civilization eastward to Malaysia, was *parroco* of Basey in Samar from 1796 to 1804, missionary among the Tagals in Luzon, friar of the Manila house of his order, thence returning to his native land, where he died at Valladolid, October 24, 1844, at the age of seventy-four years, having refused the crown appointment to the archiepiscopal see of Manila. He was author of two other works than the one named relating to Philippine story.

At first glance the reader very likely would class the *Administracion** among works of wholly devotional or religious caste—a blunder, however, not (as sometimes very mistakenly held) that true piety is, or for that matter ever can be, dissociated from pure science, for the deeper you study the phenomena and mysteries of divine and human pedagogics the clearer you will recognize the axiom as fundamental in pedagogics that wisdom, otherwise science, is based on religion, but just because the *Administracion*, except for a certain tone of scholarly reverence—invariable mask of the thoroughbred in theology, philosophy, history, is wholly secular—worldly-looking—in character, if such expression may be allowed, a purely scientific and historical panorama of several provinces in the Philippines, especially in its abundance of economical data.

Father Villacorta in his description of these provinces

*The *Administracion* of Father Villacorta is a work in octavo of 210 + 12 pages, illustrated with eleven maps and several tables of statistics.

(under the spiritual care of Augustinian friars) reports, though in compendious style, on pretty much every topic that relates to the vital, commercial, and physical characteristics of the country and its inhabitants. Thus the *Administracion* tells of the population of several districts of Luzon, Panay, and Cebú, of the number of souls, their condition, whether taxpayers or exempt, with the number of marriages, baptisms, and deaths for the year.* It describes the fauna and flora of the several provinces named, their natural curiosities, besides giving many tables of statistics relating to trade, industries, taxation, and so on, of the ninety-four pueblos therein.

Replete as is this work with information of almost encyclopædical character on Philippine native Indian and mestizo, and the ways and productions of the country and soil, it may not unaptly, I think, be styled in part a gazetteer, since it gives not only the location of places with great minuteness, but the distances between them; in part, too, a glossary, or vocabulary, of native dialects, as the foot-notes, of which there are many, are rich in the meaning of Indian terms (used in the text), so that in brief the *Administracion*—a kind of *Vade mecum* for missionaries—served them precisely as a statesman's book—an exceedingly handy, serviceable little work, never uninteresting, dry, but very readable and useful, I should say, to Philippine scholar, traveler, physicist or historian. The reader of Villacorta must bear in mind that this missionary, who tramped a good deal through the Philippines, compiled his statistical and historical data in the early part of the last century, while the surveys and plottings of the various provinces described, as well as other geographic details, that seem, by the way, to have been reproduced line for line in our

* Though printed in 1833, the statistics in the *Administracion* are of 1831.

Washington maps, were doubtless gathered by him or members of his brotherhood even years earlier.*

I have somewhere read, set down, too, with much soberness and dogmatic show of authority, the charge against Spanish scholarship that, besides producing no scientific works on the Philippines, or their former colonial possessions, there is naturally an almost utter dearth among that people of books relating to those islands, of histories, atlases, gazetteers, sailing-charts, statistics and the like primary aids to commerce and trade. And yet be it said, in disproof of such ungrounded and unscholarly venturesomeness in expression, right here, in two at least of the most important cities of our Union, are copies of a Spanish work relating to the Philippines and Marianas made some fifty years ago that might very rightly be looked upon as a very good working model of a national encyclopædia. This is the dictionary of the Philippine archipelago (in two large octavo volumes) compiled by two Augustinian friars, residents in Luzon. Its title is:

Diccionario Geográfico, Estadístico, Histórico, de las Islas Filipinas . . . por los . . . P. P. Misioneros Agustinos Calzados Fr. Manuel Buzeta . . . y Fr. Felipe Bravo . . . Madrid, 1850.

In this Malaysian cyclopædia are named in alphabetical order all the places of any note in those islands, that had been visited by churchman, voyager, or trader, all the pueblos, haciendas, as well as the natural features of mountains, volcanoes, gulfs, bays, straits, rivers, streams, even of apparently insignificant character. And with pretty much every place named, mark this clearly,

* For many reasons I have chosen Villacorta as a kind of standard in my observations on the government *Atlas*, for the exceeding neatness in design and skilful work displayed in his maps—excellences that disclose many distinct artistic and scientific beauties. Besides, Villacorta just now is handier for reference.'

follows a corresponding description of its longitude and latitude set down with very careful minuteness. This *Diccionario*, moreover, is replete with much information of value on the characteristics of the Philippine and Marianas islanders, on their customs, religion, languages, industries, and so on.*

Now to the maps in Villacorta, of which (as already observed) there are eleven, each slightly more than five and three-quarter inches by four and a half in size, relating to various provinces in the islands of Luzon, Panay, and Cebú, that ever since the conquest in the XVIth century have been chiefly in care of the Augustinian brotherhood, which (as said) had its head house at Manila.

Of Luzon there are six maps of the provinces of Tondo, Bulacán, Batangas, Pampanga, Pangasinán and Ilocos, respectively; of Panay four, one of the island itself, then one apiece of its three provinces of Iloilo, Antique and Capiz; while of Cebú there is one map of the whole island.

From the legends heading these maps we learn that they were engraved under the direction of that famous scientist whose name, little by little, is becoming more honorably known to the botanical world of Europe and America, Father Manuel Blanco, the friar botanist, chief author of the *Flora Filipina*, who at the time was provincial leader of his order in Malaysia.

The Luzon maps, of which I speak chiefly, since they far outrank the others in delicacy of engraving, were etched—I am not in error, I think, in judging them copper-plate—by Jacobus de Arquiza, in 1832, (so reads his signature), while those of Panay and Cebú, notably

*One copy of the *Diccionario* is in the Library of Congress at Washington, another in the Free Library at Philadelphia.

inferior—even somewhat coarse—in style (as said), were from the burin of Alexander Sanchez, or Sanches, as with indifference this engraver unaccountably carves his name, in 1834.* (The Arquiza maps were printed in the Real Establecimiento Litografico de Madrid, the Sanchez' plates not showing where they were used.)

But enough for the cartographical genesis of Villacorta's atlas, with which we shall now contrast the Washingtonian.

Let us take, for instance, Villacorta's chart of Tondo province (No. 1), so reads its legend, "MAPA Del Territorio DE TONDO," which (as said) measures north and south $5\frac{3}{4}$ inches by $4\frac{1}{2}$, while the corresponding district in the Washington atlas (No. 9)† covers at most only one and three-quarter inches square. As the larger map of Tondo in the Washington atlas (No. 29) represents only about one-half of Villacorta's east and west lines, I am unable, therefore, to refer to it with satisfaction. Besides, it stretches north and south only four and a half inches, Villacorta's thus being every way on considerably larger proportions.

But this merely by digression. Still, it may here be observed that taking district for district of the six Luzon provinces given by Villacorta, the Washington maps are all considerably smaller in scale, Batangas province alone being nearly equal in size to Villacorta's. The map of Tondo, then, as drawn by Arquiza, displays Manila with its six bastioned walls very clearly outlined, as well as the outlying districts (with a good reach of the bay included), as far east as Cainta, fifteen miles away—a

* Villacorta thus marks four distinct epochs in the production of his *Administracion*: 1831, for his statistical data; 1832, for the Arquiza engravings; 1833, for the printing of his work by Roldan; and 1834 (when it may be supposed the book was published), for the Sanchez' maps.

† One of the several noteworthy charts followed by government in its *Atlas*, made by D'Almonte y Muriel. (See p. 6.)

pueblo on the rio of the same name—lying a little north of Laguna de Bay, then stretches north from Bacoar to a point above Malinta, an old-time hacienda—farm—of the Augustinians, where, during the war of England with France and Spain, in 1762–1763 (it may be recalled), the Spanish and native troops of Luzon, chiefly of Pampanga province, under the leadership of the brethren, held their ground against the English under Brigadier-General Cornish.

In this Tondo map are marked and named with much distinctness all the natural and artificial features of that region—thirty-nine pueblos, two almacenes de polvora, six bays besides Manila—one the “Bahya S. José” up near Tambóbong, the other five in the northwestern section of Laguna de Bay. Besides showing the highways throughout the province, with even the two bridges marked plainly on the road from Parañaque to Bacoar—“puente de Laspiñas” and “puente de Zapote,” Villacorta also traces very clearly the contour of Tondo province, the different elevations of land, hill and swamp throughout the district, orographic features of worth as will be confessed in one’s idea of a country, that in his six maps of Luzon, Arquiza has proved himself very painstaking in describing with beautiful accuracy. As in his plates, we may add, with every point, letter and line neatly set down with care and delicacy, as in any good engraving—an artistic taste due in part, I should say, to the fair yet rather heavy quality of linen paper employed, the purely physiographic features of mountain, hill, plain, valley, lowland and swamp are sketched with considerable vividness and tastefulness. Nor could one easily pick out neater specimens of relief work than are displayed in Arquiza’s shadings of swamp districts and streams in Pangasinán (p. 82), and the hill ranges and valleys of Ilocos (p. 94).

In the Washington maps land elevations, where given at all, are not shown with anything like the striking prominence accorded them by Arquiza, a fault, however, due in fact, perhaps, to the color used in printing—a lightish brown; while, as far as I can detect, lowland, forest, and swamp, which in Villacorta are engraved with about equal clearness with his volcanoes and hill-tops, do not appear at all. (Villacorta's plates, it may be said, are in plain black and white, without any coloring.)

We now have described somewhat in detail the map of Tondo province, the first in Villacorta's *Administracion*. Though in any other of the five Luzon provinces engraved by Arquiza, so cleverly has that artist done his task, the reader, if he have any eye for skilled draughtsmanship, will discern similar carefulness in bringing out all the delicate minutiae of land and water views, of mountain, stream, valley, plain, and coast line. Thus in the map of Pangasinán (p. 83) is a tasteful display of stipple work in the shore-lines; while nowhere could neater treatment of lights and darks be easily found than in the bluff markings of Batangas (p. 56) and Pangasinán, the highland ranges of the Ilocos country (p. 94), the lowlands and river bottoms of the Rio Grande and its branches in Pangasinán, and the smoking craters of Taal, all noteworthy samples of Arquiza's fanciful skill in bringing out fully the main physiographic features of the regions described.

So much, then, for that engraver's handiness in what may be styled the mere technique of chartography, an element lacking, in large measure I believe, in our Washington masterpieces, which yet are advertised as "superior to anything hitherto published." Even the Sanchez plates of Panay and Cebú, though markedly less graceful than Arquiza's, in fact, somewhat amateurish looking in style and make, are yet, I should judge, every

bit as accurate in line and bearing as our Washington maps. Thus at least they look to the eye. So that from careful analysis of these two sets of Philippine charts, done in Spain and here in the United States, one point at most of artistic "superiority" can be yielded the latter, their extent or sweep of territory. With the exception of Panay and Cebú, Villacorta's maps (as noticed) represent only partial localities. While it is readily conceded the Washington charts, thirty in number, with their bird's-eye views of islands entire, even of the Philippine archipelago in its integrity, charm us beside with their abundance of symbols denotive of various natural and artificial features, as active and dormant volcanoes, tribal and linguistic distribution of the islanders, light-houses, and other local peculiarities. For this reason we are ready enough to avow that the Washington maps will be recognized as of undoubted value to physicist, ethnographer, traveler, and explorer,—a magnificent proof too, if any were needed, of Catholic scholarship and Catholic art in their genesis.

But, we may ask, are these mere utilitarian features of the maps reason for the widely advertised claim that they therefore are "superior to anything hitherto published?" Or, may not one, not unreasonably too, suppose that this commercial style of pronouncement of their all-round supremacy is rather to be set down as a symptom of maybe nothing more serious than a certain exuberance of enthusiasm in the makers, a kind of intellectual hysteria or weakness, however, not unlike that peculiar phase of ill-controlled spirit known to psychologists as "spread-eagleism?" Immaturity of judgment, you know, with extravagance in thought and expression, though endemic, in a measure, in the lower regions of the body politic, nor, as chroniclers of mankind assure us, wholly unknown, though under different names, in other domains

of the intellectual, nay, even spirit world, is yet barely, we opine, to be expected in works of proclaimed high scholarly standard.

But—this digression on the ethics and æsthetics of authorship aside—whereon really is this claim of “superiority” advanced, too, without even a faint show of modest discrimination based? A vaunt, it seems, that at first thoughts we were inclined to pass by without notice as a sample merely of Barnumesque scheming, only for the fact, as deplored by men of sober and righteous mind, that it is a fashion nowadays, of very unhealthful and unreasonable tendency however, in certain quarters of the pedagogic world, to undervalue everything ancient, everything saintly, honorable, Christian, heroic; friarism, too, alas! among other venerable institutions of philanthropic nobleness, coming in for its full share of obloquy.

However, to our query. Is this declaration of “superiority” in the Washington maps based on their physiographic, or orographic, excellence? When in Villacorta as shown the diversified contour of the several provinces named therein—of their mountains, highlands, plains, lowlands and swamps, which in many places in these Washington charts appear but faintly, if at all, they are all brought out with utmost distinctness as in relief. Or maybe on their delicacy of engraving—of line work, or on their scale, or accuracy above all? Then leaving out all question on the number of the maps, their extent or coloring—sole regard wherein, strictly speaking, the artistic excellence of this Washington *Atlas* is readily granted, we assert that were these charts set side by side with Villacorta’s, as far as his eleven etchings go, then contrasted from whatever view-point you choose in map with map, in district with district, in province with province—a point that on purely scientific and artistic

grounds I am holding as steadily and strongly as may be—then just as surely as eye can judge, no one (it is maintained) with taste for refinement of treatment in line and stipple-work but, in nine cases say out of ten, would pick out Villacorta with his delicate copper-plate reproduction of these geographic gracefulnesses as easily and deservedly winner.

Such is our standpoint. Are we then to be considered as upholding the Arquiza maps as all-round masterpieces of chartography? By no means. For more than once we have had the chance to gaze on charts of the world and its divisions of considerably nobler display of art-work in perhaps every regard. Our contention simply being the establishment, on ocular evidence of the fact, that on scientific and artistic grounds, Arquiza's charts, in no wise inferior to those in review, are in many respects besides markedly superior to them.

The exception (noted ahead) of a possible defect in the Villacorta charts, wherein the degrees and minutes of the longitude and latitude appear clearly engraved on the margins, relates to his location of the various places named therein.* I refer merely to his location of Manila, which in his map of Tondo (so often alluded to in this paper) he puts, as closely as I can make out, in N. lat. $14^{\circ} 36'$, this minute line being run fair through the mouth of the Pasig. So much for the scholarship displayed by our author, in his chart of 1832, these very same figures (be it observed) being given for the location of that Luzonian metropolis in the *Encyclopædia Britannica*, (Ninth ed., xv, 495a), as well as in the Buzeta and Bravo *Diccionario*, of Madrid (vol. ii, 212), for 1850. While the *Washington Atlas* we have here been reviewing, doubtless with greater accuracy, as based on data of

* As there is no evidence what meridian has been employed by that chronicler, I assume it is the usual Spanish one of Cadiz.

more recent determination, locates Manila in N. lat. $14^{\circ} 35' 31''$ —merely twenty-nine seconds further south than given by the three authorities just cited.* Therefore, in the interest of higher education—of historic accuracy—do we file our exceptions to the above decision of the Philippine Commission, leaving the whole question of the “superiority” of the two sets of charts to the better and more critical sense of the artistic and geographic world, where it properly appertains.†

Before closing this paper I call attention to another index of works of rare cartographic nature lately published at Madrid at his own expense by the well known Philippinologist, Señor W. E. Retana. The title of this valuable repertory of geographic odds and ends—a little pamphlet of fifty-five pages—of which only 200 copies have been printed, is *Relacion Descriptiva de los Mapas, Planos, etc., de Filipinas existentes en el Archivo General de Indias por Pedro Torres Lanzas del Cuerpo de Archiveros, Bibliotecarios y Anticuarios. Madrid a costa de W. E. Retana. Año de 1897.*

Among the one hundred and thirty-nine captions given in this *Relacion* are named documents (in MS.) dating from the years 1565 to 1847—as surveys, pilot- or sailing-charts, maps, relating to the Barbadoes, Ladrones, Marianas and Carolines—maps of many islands in the Philippines—of Luzon, Babuyanes, Ternate, Mindanao and Batanes (or “Bacchas”); then drawings of pueblos, cathedrals, churches, public buildings; engineer plans of

* Properly, according to the Washington *Atlas* (p. 4a), these figures represent the location of the “cathedral of Manila” only.

† It is not so many years ago that our readers may not easily remember that the Commonwealth of Pennsylvania, whose area, by the way, has not yet, we believe, been plotted or mapped with scientific carefulness, was put to some trouble to have its northern boundary lines with New York, and its southern with Delaware, set right. I am reminded, therefore, that luckily so far—it’s a great wonder—the Philippine churchmen, or their brother clerics in America or elsewhere, have not been blamed for these laches of trigonometrical genius.

fortresses, harbors, ports, bays, etc.; profiles of fortifications (chiefly in Luzon), of ravellines, redoubts, powder-magazines and the like. Several of the military drawings, relating chiefly to Manila, some eighteen in all, it may be added, from the years 1770 to 1776, were done by an Irish military engineer—*por el ingeniero D. Dionisio Kelly*, as the legends tell us. Nor yet, much as we would welcome any further information of this descendant of Milesius, who years, too, before the independence of our own beloved colonies, was engaged in far-away Malaysia in rearing the defences of Manila, can aught else be learned than merely his name and profession—plain Dennis Kelly, officer of the Spanish army.

But to return to our *Relacion*. This index seems to note several curios of value to the Philippine antiquarian, therefore worth being known and consulted.

FR. THOMAS C. MIDDLETON, O. S. A.

VILLANOVA COLLEGE, PA.

SOME QUAIN'T WILLS

OF

EARLY CATHOLIC SETTLERS IN MARYLAND.

FROM THE ARCHIVES OF THE RIGGS LIBRARY, GEORGETOWN
COLLEGE, WASHINGTON, D. C.

NOTE.—In order to explain the fact that some of the following wills seem to have been proved before they were written, recourse must be had to the old method of reckoning the legal year.

“THE last will and testam^t of M^r William Smith made in Augusta Carolina at S^t Maries in Maryland anno Dni. 1635,” and the first on record, contains the following clauses: “And further I profess that I die a member of the Catholic Roman church out of which there is no Salvation . . . ffour pounds only Excepted which I leave for the Good my soul desiring holy Church to pray for the same.” [Liber No. 1, fol. 1.]

The will of Henry Hooper, of St. Inigoes, in the Province of Maryland, “Surgion,” dated 27 Jany., 1649, directs that after the payment of his debts the residue of his estate shall “be employed in such pious uses as the said Ralphe Crouch shall best think fitt.”

[Liber No. 1, fol. 25.]

This will was witnessed by two servants of Fr. Thomas Copely.

The will of George Manners, dated 17 July, 1651, con-

tains the following clause: "I give and bequeath to the Church one red cowe calf." [Liber No. 1, fol. 32.]

"The Last will and Testam^t of Lawrence Starkey Esq^r. These presents wittness that I Lawrence Starkey Esq^r being in perfect Sence and memory (yet Extreame Sick and weak in body) Doe by this my Last will and Testament give into the hands of my well beloved ffriend Ralph Crouch all the psonall Estate in Whatever kind belonging unto me the said Lawrence Starkey.

"And further it is my will that the said Ralph Crouch after paym^t of my Debts Shall Dispose of the Said Estate to Such pious uses as he shall think fitt as Witness my hand the 29 of January 1656. LAWRENCE STARKEY."

The will of John Thimblebee, dated the 2 December, 1659, contains the following clauses: "ffirst I give to him that is the Pastor of the Roman Catholic Church of the Place where I do dye one thousand pounds of Tobacco Desiring the good prayers of the Roman Catholic Church. Item I give unto the hands of the same Priest five hundred pounds of Tobacco more and he for to dispose of it to such poor or pious Workes of Charity for the Catholick Religion as he Shall think fitting."

[Liber No. 1, fol. 80.]

The will of Thomas Diniard, dated 1 November, 1659, contains the following clause: "Thirdly out of that Sixteene hundred pounds of Tobacco that Batt. Phillips owes me to be paid the next year, I give him Six hundred of it, the other thousand I give to Church that is to M^r ffitz Harbert."

[Liber No. 1, fol. 82.]

The will of Philip Land, dated 1 April, 1657, contains the following clause "And further I give and bequeath to our Church one hogshead of Tobacco, and Desire the prayers of all good people." [Liber No. 1, fol. 96.]

The will of John Wheatlie, dated 23 January, 1657, contains the following clause: "I do give and appoint the yearling Steer Calfe of good Luck be given to the Church."
[Liber No. 1, fol. 112.]

The will of Jane Fenwick, of Patuxent, in the County of Calvert, widow of Cuthbert, dated 24 November, 1660, contains the following clauses: "Item I give and bequeath for the Space of five years this year Excepted one hogshhead of Tobacco yearly during the said tearme of five years to Mr ffitz Herbert, or who Else shall supply his Place . . . also my will and Desire is that William Payne, a Negro boy Serv^t in case he survive my three children shall be then free he paying yearly to the Roman Catholic Church for Ever one hh^d of Tobacco, and in case the said William continue not always a member of the Said Church that then he Shall be for ever a slave to the fore-said Catholick Church."
[Liber No. 1, fol. 115.]

The will of Peter Bathe, dated 12 April, 1661, contains the following clause: "Item my will is that all the Pictures and other things in the small and great boxes be by my overseers Markes Pheypo one of my overseers Disposed of to the Church for my Souls Sake."
[Liber No. 1, fol. 125.]

The will of William Johnson, of St. Wynefrids, in the Province of Maryland Gent., dated 7 June, 1656, contains the following clauses: "the said William Langworth Paying tenn Shillings in Money Sterl. per annum to ffrancis ffitz herbert Esq^r or to his assigns During the tearme of Seven years after the Date hereof that he may pray for the Soules of me and my Dear wife Emima Johnson and whereas two Thousand pounds of Tobacco is due to me from three persons at Piny Point I do bequeath the one half of the said Tobacco unto ffrancis ffitz herbert Esq^r to Pray for the souls of me and my Dear

wife . . . Dear brother M^r James Langworth he Paying one hogsh^d of Sweet Scented tobacco to Lawrence Starkey, Esq^r and Catholick Priest to pray for the souls of me and my Dear wife." [Liber No. 1, fol. 131.]

The will of James Langworth, of St. Johns, in Charles County, in the Province of Maryland, Gent., dated 18 August, 1660, contains the following clauses: "Item I give and bequeath unto my Honoured friend Francis Fitzherbert Esq^r and Catholic Priest or his Successors one thousand and fifty pounds of Tobacco and Cask according to an act of assembly within the Province that is to say three hundred and fifty Pounds a year for the three first Ensuing years after my Death In testimony that I dyed a Roman Catholick and Desire the Prayers of the Holy Church . . .

(Contingent legacy) to Pay unto ffrancis Fitz herbert Esq^r and Catholick Priest or his Successors three hundred and fifty pounds of Tobacco and Caske per yeare for the first seaven yeares . . . which Tobacco is to be disposed of towards the Relieving of the Poor or some Such other Charitable and Pious use which the aforesaid M^r Fitzherbert or his Successors Shall think will most redound to the honour and Glory of Almighty God." He revokes all the legacies, etc., in the event of the legatees changing their religious belief.

[Liber No. 1, fol. 134.]

The will of Henry Potter, aged 40 years, dated 22 December, 1659, contains the following clause: "I leave unto the Church one heifer called Nancy."

[Liber No. 1, fol. 146.]

The will of John Medley, proved in 1662, contains the following clause: "I do give to M^r Fitzherbert two Hhds. of Tobacco one to be paid this year and one the next year of the best Tobacco in the first Place."

[Liber No. 1, fol. 148.]

The will of Nicholas Keating, dated 20 April, 1657, contains a clause appointing M^r Fitzherbert Mr John Metcalf, makes Pheypo and Nicholas White overseers.

[Liber No. 1, fol. 151.]

The will of Thomas Turner, of St. Winefreds, in the County of St. Mary's, in Province of Maryland, dated 2 October, 1662, contains the following clause: "I do give unto M^r ffrancis ffitzherbert or in his absence to him that shall officiate as Pastor in the Roman Catholic Church for those five years next Ensuing four hundred Pounds of Tobacco yearly to be satisfied and paid by my Executrix or overseers Desiring his Prayers in the holy Oblaçon and in token I dye a true Roman Catholick, further requesting him that he say for these next five years yearly one Masse of requiem for my Soul and the Soul of Wm Johnson and other our benefactors deçed."

[Liber No. 1, fol. 167.]

The will of John Shirtcliffe, of St. Mary's county, dated 2 December, 1661, contains the following clauses: "in Case they (his children) Should all of them decease without heir or heires, that then all Every the said Parcells of Land with all and singular the appurtenances Shall go and descend to the Catholick Church towards the reliefe of the Poor and orphans of new town hund^d In the County aforesaid Provided that in case of an urgent necessity by reason of alteraçon or disturbance in Religion Should compell them or any of them or their heires to sell or alienate the said pcells. of Land, that then it is my will and desire they (and it is Lawfull for them or any of them) to Sell alienate or dispose of their Proportions Item I give and bequeath unto Mr ffrancis ffitzherbert one hh^d of Tobb. from three to four hundred pounds be it more or less for his good Prayers and to any other Pastor of the Catholick Church of Newtowne and I desire the Prayers of all the Catholickes."

[Liber No. 1, fol. 174.]

The will of Robert Coll, of St. Clements Bay, in the Province of Maryland, yeoman, dated 2 April, 1662, contains the following clause: "Item I give and bequeath to my honoured friend M^r ffancis Fitzherbert or his Successors the best Hh^d of Tobacco of my Crop and best Steer of my Stock in Testimony that I dye a Roman Catholick and desire the Prayers of the holy Church."

[Liber No. 1, fol. 183.]

The will of Richard William, dated 25 October, 1662, contains the following clause: "In primis to testifie that I dye in the holy Catholick Apostolick and Roman Church I give thereto one thousand pounds of Tobacco or the value of it, to Pray for my Soull.

[Liber No. 1, fol. 193.]

The will of Edward Cotton, dated 4 April, 1653, contains the following clauses: "Thirdly to give unto Mr Starkey my old chestnutt colloured Mare and my horse now 3 years old, this Spring . . . Ninthly I do give all my female cattle and their Encrease for Ever to be disposed of by my fores^d Executors as they shall think fitt unto Charitable uses which may be most to Gds honour the Stock to be preserved and the Profit to be mde use of to the use of a school if he shall think convenient, and for the Male Cattle that are or that hereafter Shall Encrease I do give to the aforesaid use . . . Twelfthly my desire is if they shall think convenient that the School be kept at Newtowne"

[Liber No. 1, fol. 203.]

The will of Henry Sewall, of Patuxent River, in the Province of Maryland, Esq^r, dated 25 April, 1664, contains the following clause: "Item I give and bequeath three thousand Pounds of Tobacco to the ffathers now resident in this Province to"

[Liber No. 1, fol. 226.]

The will of Bartholomew Phillips, dated 12 June, 1662, contains the following clause: "Thirdly I give unto Mr ffrancis ffitz herbert one hhd. of Tobacco or the Vallue thereof in any other Commodities in memory that I dye a Roman Catholick." [Liber No. 1, fol. 237.]

The will of Capt. Robert Troope, of Charles County, in the Province of Maryland, dated 20 July, 1666, contains the following clause: "I give unto the Church one Steer of a year and a half old." [Liber No. 1, fol. 261.]

The will of John Davies, of the County of St. Maries and Province of Maryland, dated 24 January, 1666, contains the following clause: "I do depend fully and wholly upon my well affected and Loveing friends William Turbewille Bryan Daley and my brother John Harrinton to See that my child or children to be brought up in the Roman Catholick Church."

[Liber No. 1, fol. 276.]

The will of Francis Trotten, dated 7 January, 1667, bequeaths his "body to the Earth to be interred according to the right of the Catholick Church."

[Liber No. 1, fol. 304.]

The will of Charles Maynard, of St. Mary's County, in the Province of Maryland, dated 2 May, 1665, contains the following clause: "Item I give unto ffrancis ffitz herbert Esq^r four hundred pounds of tobacco and caske humbly desiring the prayers of the Holy Catholicke Church and in testimony that I dye a Roman Catholick."

[Liber No. 1, fol. 310.]

The will of William Evans, of St. Maryes County, dated 10 February, 1667, contains the following clause: "Item I give and bequeath unto the Pastor of the Holy Catholick Church at Newtowne fife hogshheads of Tobacco to

be paid by my Executrix hereafter named desiring to be remembered at the Holy Altar of the aforesaid Church."

[Liber No. 1, fol. 332.]

The will of Edward Parker, of St. Innagoes, in St. Maryes County, dated 3 January, 1669, contains the following clause: "Seaventhly in Signe that I dye a true Roman Catholick and desire their prayers I do give to my good friend M^r Mich^l ffoster one hh^d of Tobacco."

[Liber No. 1, fol. 368.]

The will of Barnaby Jackson, dated 13 February, 1669, contains the following clause: "ffirst I give unto the Church one thousand pounds of Tob."

[Liber No. 1, fol. 385.]

The will of William Tettershall, of Brittain's Bay, in the County of St. Maryes, dated 30 May, 1670, contains that in the event of the death of his heirs his estate "Shall go and descend to the Roman Catholick Church, and to the poor distressed Roman Catholicks equally to be divided between the church and them."

[Liber No. 1, fol. 392.]

Michael Jefferson, by a nuncupative will proved 30 November, 1670, left all his estate to the "Catholick Church."

[Liber No. 1, fol. 417.]

The will of James Lindsey, of St. Thomas Manor, in Charles county, and in the Province of Maryland, Gent., dated 20 April, 1671, contains the following clause: "I do give to the Priest (in token I dye a Roman Catholicke) that shall officiate or be here at Portobacco one hh^d of Tobacco yearly during the natural life of my Loving wife Mary."

[Liber No. 1, fol. 433.]

The will of George Manwaring, of Portobacco, in Charles County, and in the Province of Maryland, gent., contains the following clause: "to M^r Henry Warren of

Porotobacco twelve hundred pounds of Tobacco to M^r Michael ffoster of St. Inegoës eight hundred pounds of Tobacco to M^r Bernard Haines four hundred pounds of Tobacco to Mr Wille Turberville four hundred pounds of Tobacco.” [Liber No. 1, fol. 434.]

Francis Fitzherbert, one of the witnesses to the will of Mordecay Hamon, of St. Mary's Co., dated 12 January, 1675. [Liber No. 1, fol. 474.]

The will of John Elly, of Calvert County, planter, dated 20 February, 1671, contains the following clause: “Item I give unto our Catholicke Priest M^r Michael ffoster four hundred pounds of Tobacco and Casque the which if it cannot be paid this present year it shall be paid next in the year 1672.” [Liber No. 1, fol. 487.]

The will of William Deveare, dated 19 September, 1672, contains the following clause: “Item I give unto the Catholique Priest four hundred pounds of Tobacco.” [Liber No. 1, fol. 553.]

Mr. Henry Warren, the priest, present at the house of Mr. Henry Neall, at Newtown, in St. Mary's county, on 8 January, 1672, when the latter made his nuncupative will. [Liber No. 1, fol. 517.]

The will of Roger Shekee, dated 25 April, 1674, contains the following clause: “I bequeath upon the Church and to be given to my Ghostly ffather Mr. ffoster a hh^d of Tobacco weighing neat four hundred pounds. [Liber No. 1, fol. 622.]

The will of Capt. Luke Gardner, of St. Mary's County, dated 4 December, 1673, contains the following clauses: “I give and bequeath unto the Pastor of the Church at Newton one Thousand pounds of Tobacco and unto the Pastor of the Church at Portobacco four hundred pounds of Tobacco and unto the Pastor Living at the Chancel-

lors four hundred pounds of Tobacco in token that I dye a Roman Catholique and do desire the prayers of the holy Roman Catholick Church."

[Liber No. 1, fol. 631.]

The will of John Jarboe, of St. Mary's County, dated 2d September, 1671, contains the following clauses: "After her decease (his wife without issue by him) the One half of the Estate to be putt into the hands of the ffather of St. Ignatius Chappell to be used at his Discretion for the relief of Poor Catholicks . . . I give and bequeath to Mr. Henry Warren One Thousand pounds of Tobacco."

[Liber No. 2, fol. 86.]

The will of John Askins, dated 14 May, 1680, directs that in the event of the death of his son without issue his estate be sold and the proceeds given "to the poorest of the Roman Catholicks in these parts."

[Liber No. 2, fol. 96.]

The will of Thomas Speake, of St. Mary's County, dated 6th May, 1681, contains the following clause: "my will is also that my Loving brother in Law James Bowning hath the Disposall of my children to be brought up in the Roman Catholick ffaith."

[Liber No. 2, fol. 160.]

The will of Andrew Wheatly, of St. Mary's County, dated 28th November, 1693, contains the following clause: "I give and bequeath unto Mr Hunter the priest one two year old Steer."

[Liber No. 2, fol. 235.]

The will of Jno. Londey, of Talbot County, dated 22d April, 1693, contains the following clauses: "Imp^m Item after my Just Debts and Legacy's hereafter named be paid and Discharged I devise Leave and bequeath unto the proper uase and behoof of the upholding and benefit of the Roman Catholick Chappell built at the mouth of

Wey River the one moyetie of my Reall and Personall Estate the other Moyetie to my Exec^r Mad^m Henrietta Maria Lloyd wid^w to her and her heirs Exec^{rs} and assigns fore Ever. further my will is if in case the Catholicks of Talbot County Should be under persecution and restraint from having Liberty of Conscience at my Decease and like to continue So that no benefit of the said Chapple they have that the moyty of my Estate as af^d intended for the use of the Said Chappell Shall be Equally distributed and Divided between M^r Nich Gulick M^r Penington and M^r Mathews priests of the Society of Jesus." His real estate comprised the following tracts of land: "Batchellors Plain" 200 acres, "John's Forrest" 200 acres, "Wood house" 300 acres, "Waterford" 200 acres, and "Sundye" 200 acres, being in all 1100 acres. His Exc^r was authorized to give the chapel 1100 lbs. of Tobacco in lieu of their share of the real estate.

[Liber No. 2, fol. 260.]

The will of Richard Moy, of St. Mary's County, Innholder, dated 19th February, 1670, contains the following clauses: "In token that I dye a true and Roman Catholique I give and bequeath two thousand pounds of tob. towards the Repaying and paling in of the Chappell at the citty of St. Mary's also One thousand pounds of tob. more I give and bequeath unto my well beloved ffriend M^r Michael ffoster . . . and further it is my will and desire that my Sceedson daniell Moy be nurtured and brought up in the Roman Catholique ffaith." A codicil to this will dated 9 December, 1675, contains the following clause: "Whereas I have by my former will given two thousand pounds of Tobacco towards the repairing and paling in the Chapple at St. Mary's I do hereby revoke that Legacy and do give and bequeath to my very Loveing friend Mr. Henry Carew one thousand

pounds of Tobacco for his Love to me in the time Sick-
ness Over and above the one thousand pounds of tobacco
I promised him for his Sallery in officiating at St.
Mary's." [Liber No. 2, fol. 371.]

The will of Philip Harwood, of Battle Creek, in Calvert
County, dated 10th April, 1675, contains the following
clause: "My will and desire is that my body be decently
buried in the Chappell at Calvert Towne & I do give
one hh^d Tob. thereunto." [Liber No. 2, fol. 389.]

The will of Derby Donnavan, of St. Mary's County,
planter, dated 23 April, 1683, contains the following
clause: "Item I give & bequeath to Michael Forster,
Richard Hobert, M^r Golden each of them four hundred
pounds of tob. onely that Priest shall p^rforme y^e office
att my buriall I doe give five hundred pounds of tob.
but if it is Mr Golden hee shall have eight hundred
pounds of tob." [Liber No. 4, fol. 13.]

The will of Mr. Edward Dermott, of St. Mary's
County, dated 2 May, 1683, contains the following
clauses: "Item I bequeath to Mr Michael Forster 400^{lb}
of Tobacco . . . Item I desire that after my Just debts
be paid that one half of what I have be equally divided
amongst the clergy." [Liber No. 4, fol. 14.]

The will of James Neale, dated 27 Novr., 1683, contains
the following clause: "Item I give to Mr Michael For-
ster, Mr. Massey and Mr. Hobart three thousand pounds
of Tobacco." [Liber No. 4, fol. 40.]

The will of Stephen Marty, of St. Mary's County,
gent., dated 18 April, 1684, contains the following clause:
"also my Will is that four hundred pounds of Tobacco
be paid yearly to a Franciscan Fryer who is hereby de-
sired to remember me in the Holy Sacrifice of the Mass
yearly on my annaversery day and once on the day of all

Souls and for want of a Franciscan to any other priest at the appointment of my Executor."

[Liber No. 4, fol. 41.]

The will of John Darnall, brother to Col. Henry Darnall, dated 14 December, 1684, contains the following clauses: "I give Six pounds Sterling to be divided among my Reverend friends Mr. James Pennington, Mr. John *Gabon*, Mr. Hubart & Mr. Nicholas Gulick . . . I will & desire y^t twenty pounds Sterling be placed in my said brothers hand to be disposed of as my good friend Mr. Nicholas Gulick shall direct."

[Liber No. 4, fol. 55.]

The will of Anthony Laughlin, of St. Mary's County, planter, dated 20 November, 1684, contains the following clause: "I give and bequeath to my Rev^d father in God M^r Gavin four hundred pounds of Tobacco to be paid y^e next yeare."

[Liber No. 4, fol. 117.]

The will of Edward Gaite, of Charles County, proved February, 1685, contains the following clause: "Item I give and bequeath to Mr Thomas Gaven Eight hundred pounds of Tobacco."

[Liber No. 4, fol. 160.]

The will of Mark Cordea, of St. Mary's County, gent., dated 27 March, 1685, contains the following clause: "I give and bequeath to my loving wife Hester Cordea all that tract or parcel of land and plantation that I now live upon being part of the Crosse Manor and part of Elizabeth Manor . . . and after her decease I give and bequeath the said land and plantation to two young men at St Inagoes called by the name of Brother Anthony and brother William . . . to be by them disposed for the building an hospital for poor people or other charitable uses as they shall think fitt."

[Liber No. 4, fol. 162.]

The will of Thomas Darcy, alias Matchett, of Patuxent

River, dated 14 June, 1685, contains the following clause: "First I give and bequeath my Soul into the hands of my Creator from whose goodness I first received it having firm and Stedfast hope of its eternal Salvation through the only meritts and passion of my blessed Saviour Christ Jesus being thereunto encouraged very much by my happy conversion to the Roman Catholick Church for which gracious blessing I render to God hearty thanks and as I have of late years freely professed the Doctrine of the foremention Holy Church soe doe I now desire to dye in the same profession firmly and without all doubt believing every particular article of Faith taught by the foresaid Holy Roman Catholic Church humbly imploring the efficacious grace of the most blessed Trinity by the intercession of the Glorious Virgin Mary Mother of my dear Saviour and of the Holy Companyes of the ss^{ts} and Angells in Heaven for happy death when the Divine providence shall soe ordain itt."

[Liber No. 4, fol. 163.]

The will of James Bodkin, of Charles County, merchant (a native of Galloway, in Ireland), dated 23 August, 1683, contains the following clauses: "Item I give and bequeath to Mr Richard Hubard Hubbard Six hundred pounds of Tobacco. Item I give and bequeath unto Mr Michael Foster, Mr Thomas Gavan, Mr Francis Pennington and Mr Thomas Massey each four hundred pounds of Tobacco."

[Liber No. 4, fol. 185.]

The will of Henry Adams, of Portobacco, in Charles County, dated 13 October, 1684, contains the following clause: "Item As I dye a Roman Catholicke and a Son of the said church and desiring y^e prayers of the church for me after I am interred I doe give unto Mr Richard Hubbard and to M^r Thomas Gavin my beloved friends five pounds sterling a piece to be pay^d imediately after my death."

[Liber No. 4, fol. 204.]

The will of Richard Gardiner, of St. Mary's County, gent., dated 19 April, 1687, contains the following clauses: "Item I give and bequeath unto every priest dwelling in this province of Maryland at the day of my decease, except that priest that shall officiate and Serve at Newtowne Chappell, five pounds Sterl. Item I give and bequeath unto that priest that shall officiate and serve at Newtowne Chappell the sum of tenn pounds Sterl."

[Liber No. 4, fol. 277.]

The will of Robert Lee, of St. Mary's City, dated 28 December, 1687, contains the following clause: "Item I give to Mr Francis Penington a debt due from Michael Tawney being above twenty two hundred pounds of Tobacco by Note & bill to be disposed for Charitable uses as hee in his pious discretion shall thinke most meete."

[Liber No. 4, fol. 280.]

The will of Thomas Rasin, of St. Mary's County, dated 18 April, 1687, contains the following clause: "My desire is that if M^r Penington desires to have the educating of my youngest sonn that my ex^{rx} doe put him to him, also alsoe my desire is that my Children be brought up in the Roman Catholic Religion without any hindrance of their Mother if the said Children desire the same."

[Liber No. 4, fol. 302.]

The will of John Harrington, dated 15 March, 1675, and proved 10 May, 1676, contains the following clause: "I give and Bequeath unto the Roman Catholick Church one hh^d of tob."

[Liber No. 5, fol. 25.]

The nuncupative will of Richd. Gary, proved 22 May, 1676, contains the following clause: "he willed one hhd. of tobacco to the Church of Newtowne."

[Liber No. 5, fol. 27.]

The will of Thomas Brooke, of Calvert County, gentle-

man, dated 25 Oct^r, 1676, contains the following clause: "I give & bequeath unto the two Priests M^r Michael Forster & M^r Henry Carew two hogsheads of tobacco a piece to be paid them immediately after my decease, if I die of this my present sickness, in token that I die a Roman Catholick & desire the good Prayers of the Church for my Soule." [Liber No. 5, fol. 127.]

The will of Edward Clarke, of St. Mary's County, dated 20 February, 1675, and proved 12 March, 1676, contains the following clauses: "Imprimis I bequeath my soule to God that gave it me & my body to the earth from it came to be decently interred in the church yard of Newtowne . . . Item I give to M^r Michael Foster four hundred pounds of tobacco & one thousand of nailes towards the Pailing in of the Church yard of Newtowne . . . that then (in the event of the death of his heirs) I give all the aforesaid two tracts of land (Survey and Clarke's Rest) unto the Congregation of English Benedictions of Paris & Doway & they the said Benedictions to have & to hold the said two tracts of land to them & their successors for Ever." [Liber No. 5, fol. 167-9.]

The will of Elizabeth Lindsey, dated and proved in 1676, contains the following clause: "I doe also bequeath to M^r Pennington one hogshead of tobacco in token I doe dye a Roman Catholick." [Liber No. 5, fol. 342.]

The will of Joseph Pill, dated 16th January, 1691, and proved 8th November, 1692, contains the following clause: "To the intent my Soule may be remembered after this life at the most holy Sacrifice of the Alter I give to M^r Richard Hobart Twelve hundred pounds of Tobacco and Every other priest living in the province at the time of my Death four hundred pounds of tobacco."

[Liber No. 6, fol. 64.]

The will of Dennis Doyne, of Nanjemoy, in Charles County, dated 3d February, 1697, and proved 6th April, 1698, contains the following clause: "ffirst I give my Soule to God that Gave mee it and my body to the Earth to be Decently buried at the Old Chappell on the East Side of Portobaccoe Creek." He also directs that his child "be brought up in the Roman Katholick faith."

[Liber No. 6, fol. 81.]

The will of Baker Brooke, of St. Mary's County, dated 1st February, 169 $\frac{8}{7}$, and proved 27th May, 1698, contains the following clauses: "I give and bequeath unto Mr Robert Brooke prist three pounds Sterling I give and bequeath unto Mr Richard Hobart three pounds Sterling."

[Liber No. 6, fol. 83.]

The will of Mr. James Pattison, of St. Inigoes hundred, in St. Mary's Co., dated 23d September, 1697, and proved 28 March, 169 $\frac{7}{8}$, contains the following clause: "I give and bequeath to my Loving friend Mr John Hall one of my black Gerlls named Margaret to Serve the aforesaid Mr John Hall or his heirs or assigns till Shee Arrive or Come to the Age of Thirty nine years of age being now at this time Eight years old And when Shee shall Come to the age aforesaid to goe out free of all Service or Slavery whatsoever And that noe pretence of any person or persons Whatsoever to Detaine her any longer time."

[Liber No. 6, fol. 85.]

The will of Jacobus Seth, of Talbot County, planter, dated 22d December, 1697, and proved 17th April, 1698, contains the following clause: "I give to my beloved fathers the five priests three Thousands pounds of Tobacco to be paid one halfe at my Decease and the other half the year following."

[Liber No. 6, fol. 124.]

The will of Charles Brooke, of St. Mary's County, dated

13th February, 1697, and proved 15 August, 1698, contains the following clause: "I give and bequeath unto Mr Robert Brooke priest three pounds Sterl."

[Liber No. 6, fol. 138.]

The will of Madam Frances Sayer, of Talbot County, dated 26th May, 1698, and proved 27th September, 1698, contains the following clauses: "In the Second place I order that there be a Chappell built of Lime and Brick of Thirty foot Long within the walls and Twenty foot broad from Side to Side within y^e walls over the burial place where my husband Peter Sayer is buried and order that there may be one Acre of Land annexed wth y^e said Chappell Round about it for Ever and another acre I Joyne to y^e other chappell upon my Lands adjoining to y^e Towne of Donchaster y^e which I own houses with y^e Said Two Acres of Land Joyned to them I give by this my last will to M^r Charles Blake and to Mr Rich^d Bennett and their Assignes for Ever" and "In the fourth place I doe give and Bequeath unto M^r Hunter M^r Hall M^r Gulick M^r Brookes and M^r Plunkett to Each of them Ten pounds Sterling." [Liber No. 6, fol. 167.]

The will of Joshua Doyne, of St. Mary's County, dated 4th March, 1697, and proved 16th August, 1698, contains the following clauses: "My Debts being paid I Give and Bequeath unto y^e poor Catholiques One Housand pounds of Tobacco to be distributed at y^e discretion of my Executrix to M^r W^m Hunter five pounds Sterling and to Mr Richard Hubbard Five hund^d pounds of Tobacco." "I give & discharge M^r Francis Pennington & M^r Nich^s Geulicke from fower hund^d pounds of Tobbaco a piece w^{ch} they Stand Indebted unto me." "My Will is and I doe hereby order and Desier that my said Children be educated and Instructed In the Roman Catholique faith w^{ch} I profess and dye in and that may be Taught edu-

cated and Nurtured therein and furnished with all Necessary's & conveniences to Frequent Goeing to Chappells and Places of Divine Service."

[Liber No. 6, fol. 169.]

The will of Richard Hobart, of Charles County, gent. (Priest?), dated 7th May, 1698, and proved 14th June, 1698, contains the following bequests: "I Give and bequeath to my Loveing Friend M^r William Hunter Three pounds Sterl. to him & his heirs for Ever." "I Give and bequeath to my Loving friend M^r Robert Brookes Three pounds Sterling to him and heires for Ever." "I Give and bequeath to my Loving friend M^r Nich^s Gewlick one thousand pounds of Tobacco etc." "I Give and bequeath to my Loveing Friend Mr. Xpher Plunkett Sex hundred Pounds of Tobacco etc." "I give and bequeath to my Loveing *Geo Subman* (see note) my best horse."

[Liber No. 6, fol. 181.]

Note to the will of Richd. Hobart, of Chars. Co., gent. [The will of Elizabeth Smith, of the River Side in Charles County, widow, dated & proved in 1697, contains the following clause: "I doe give & bequeath unto Mr George Subman, Minister, ffive pounds in Money to be paid him by my Ex^{rs} for preaching my funerall Sermon." See Liber No. 6, fol. 84.]

The will of Dr. W^m Lowrey, of St. Mary's, dated 20th August, 1698, contains the following clause: "I Give and Bequeath unto M^r John Hall of St. Inagoes my young Gray horse and my Camblett Cloake. Item I give twenty pounds Sterling to buy a Callice, a S. bor-rain and a Small Marble pillar with a holy water pott of Marble to y^e Top of it." [Liber No. 6, fol. 209.]

The will of Garrett Vansweringin, of the "City" of St. Mary's, dated 25th March, 1698, and proved 4th

Feb., 1698, contains the following clause: "My body shall be buried if God Doth Permitt According to y^e Custom of y^e Roman Catholique Church and y^e Priest That Shall bury me I doe give him One thousand Pound of Tobb^a and further I doe require of My Executors hereafter named to take Care that during y^e ensuing year Mass shall be done for me Soly at all y^e Lady Days St. Joseph's Day St. John the Evangelist St. Mary's Magdeline in Holy Week at all Saints' days (sic) and in y^e Christmass hollydays." He also makes Mr. John Hall, of St. Inagoes, the advisor of his children.

[Liber No. 6, fol. 209.]

The will of Randolph Brandt, of Charles County, gent., (formerly of the Island of Barbadoes) dated 29th September, 1697, and proved 10th February, 1698, contains the following clause: "I give unto my honrd friend Mr Richard Hubbard & to Any one of that function that shall performe the Cerremony of buriall fower hundred Pounds of tobb^{co}."

[Liber No. 6, fol. 221.]

The will of Charles Egerton, Sen^r, of St. Mary's County, dated 11th March, 1698, and proved 11th April, 1699, contains the following clause: "I give and bequeath to my reverend father John Hall one Thousand pounds of tobb^{co} at the day of my death and one thousand more upon the Annivassary day of my death and to desire my Adjacent friends and Acquaintance may be at the Celebration of the Annivassary (sic) day of my death further I desire and ordaine for Guardians to my two children M^r John Hall, M^r Thomas Guning, Mr. John Synnott and M^r William Hebert, etc."

[Liber No. 6, fol. 242.]

The will of Edward Saunders, of Charles county (date omitted), proved 29th March, 1699, contains the following clause: "I will that Mr William Hunter prest hath

my debt allready due to him made Good and a Thousand pounds of tobb^{co} be paid to him or his order."

[Liber No. 6, fol. 248.]

The will of Jane, widow of Mr. Joshua Green, of Stafford county, in Va., dated 25 Novr., 1699, and proved in Charles Co., Md., 19 Jan., 1699, contains the following clauses: "I bequeath to y^e building or use of the Cappell of Port Tobb^o Tenn pounds Sterling and all my Church Stuff with the Callice and Booke I bequeath to Mr W^m hunter A Horse at his choice from amongst all mine either at Virg^a or Maryland."

[Liber No. 6, fol. 381.]

The nunc. will of Alexander Currey (who died at St. Mary's Co., at the house of Mr. Richard Hubbert), proved 13th November, 1694, contains a clause making M^r Rich^d Hubbert his sole heir.

[Liber No. 7, fol. 39.]

The will of William Roswell, of St. Mary's county, dated 17th Septr., 1694, and proved 14th May, 1695, contains the following clause: "I give unto M^r Richard Hubbard Two Thousand pounds of tob."

[Liber No. 7, fol. 106.]

The will of Thomas Saelmon, of Newtown, in St. Mary's County, dated 3d November, 1695, and proved 14th November, 1695, contains the following clauses: "I give and bequeath unto Mr John Priest at St. Inogoes my black horss Jacanaps & to his only proper use . . . I give and bequeath unto M^r William Hunter Preest two yds. and a halfe of Broad Cloath Silk buttons six Dozⁿ and Searge for Lyneing now in my Chest to be dedivered by my Execut^{rx}." [Liber No. 7, fol. 136.]

The will of Elizabeth Young, widow, dated 7th October, 1695, and proved 21st January, 1695, contains

the following clause: "As to y^t Estate the almightie God hath beene pleased to give me in this world in what soever kind of Nature Consisting and in what so-ever place being I give and bequeath to M^r Richard Hobbart to his own and proper use benefit & behoufe; that Legacies hereafter expressed onely accepted."

[Liber No. 7, fol. 142.]

The will of Madam Henrietta Maria Lloyd, of Talbot Co., widow, dated 6th April, 1697, and proved 2d June, 1697, contains the following clauses: "I leave and bequeath for y^e use & benefitt of y^e Chapple neer the Towne in Wye River and Maintenance of any Priest that shall officiate there all my tract of Land called Towne Roade cont^a one hundred acres That I bought of Ri. Hareldine. Allso two hundred acres more out of my Seat of Land lately taken up called Henrietta Maria's Discovery lying in Wye River. . . . I give all that part of Mr. Jn^o Londy's lands in Chester that he expressly gives me in his will (besides what himselfe alotts for the use and benefitt of the chapple) to the Priests mentioned in his will & other Pious uses to them & their heires for ever" . . . " I give unto M^r William Hunter twenty pounds Sterl. & thirty pounds more between Mr Gulick & Mr Hubbard all Priests." [Liber No. 7, fol. 253.]

The will of Thomas Mudd, of Charles County, gentleman, dated 12th October, 1696, and proved 11 March, 1696, contains the following clause: "I give & bequeath unto Mr Richard Hubbart five hundrd pounds of tobacco." [Liber No. 7, fol. 369.]

The will of Garrett Comberford, of St. Mary's County, dated 5th December, 1696, and proved 10th July, 1697, contains the following clause: "I give and bequeath unto Mr. Richard Hobbart three pounds Sterl."

[Liber No. 7, fol. 294.]

The will of Peter Sayer, of Talbot County, dated 29th August, 1697, and proved 6th November, 1697, contains the following clauses: "I give the other third of my Estate divided into three parts the one to the English benediction Nuns at Paris, the other to the English benediction Monks at Paris and the other part to the English Fryers" . . . "I give unto every priest in the province five pounds Sterl." [Liber No. 7, fol. 335.]

The will of Stephen Walton, of St. Mary's county, dated 22d February, 1697, and proved, contains the following clause: "I bequeath my two Sons that is my Son in Law James Brewer and my Owne Sone William Walton to y^e Care and Tuition of Father John Hall and to be by him or his successors educated in the religion that they have been brought up in."

[Liber No. 7, fol. 338.]

The will of Ann Neale, of Charles County, dated 28th June, 1697, and proved 3d June, 1698, contains the following clause: "I give M^r Richard Hobert one Thousand pounds of Tob^{co}." [Liber No. 7, fol. 378.]

ANNUAL REPORT OF THE BOARD OF MANAGERS.

THE Board of Managers herewith presents its annual report to the members of the American Catholic Historical Society, and congratulates the Society on its present prosperous condition.

The receipt of the legacy of five thousand dollars, the generous gift of our benefactress, the late Elizabeth R. Blight, has enabled the Society to reduce the mortgage indebtedness on the building from nine thousand to four thousand dollars, and the financial statement will show that there is a balance in the treasury of \$607.85. The financial condition therefore, is excellent.

During the year the Committee on Publication has printed the "Records" of the Society in the usual form and all with the exception of the December number have been issued to the members and subscribers. The character of the publication, so far as the matter and appearance are concerned, has been kept up to the standard and possibly has been improved. It has not been possible to keep up the financial resources from the "Records" through advertisements, because the Society has not the machinery to properly look after that part of the business, and the members of the Committee on Publication have all been too busy to give attention to such details. The perseverance of Dr. Flick, who deserves full credit as heretofore, has enabled the Records to maintain its position. The By-paths of History have been continued under the able direction of the Rev. Hugh T. Henry, and have added greatly to the interest in the "Records."

Nor must the Committee on Historical Research be forgotten, for without the supply of material furnished by it the publication could not go on.

The following papers have been prepared for publication :

"Some Memoirs of our Lady's Shrine at Chestnut Hill," by V. Rev. Thos. C. Middleton, O. S. A., D. D.

"The Records of the Parish of St. Francis Xavier at Post Vincennes, Ind.," translated from the French by Rev. Edmond J. P. Schmitt.

"One of Philadelphia's Soldiers in the War of 1812," by Isabel M. O'Reilly.

"Pierre Gibault, Priest and Patriot of the Northwest in the Eighteenth Century," by Pauline Lancaster Peyton.

The interest of the members and friends of the Society in the Library and Cabinet is shown this year, as well as in the past, by generous donations of books, pictures, letters, etc. We single out for special mention the donation of one hundred and fifty books by the Misses Randall. No appropriation was made for books this year, as it was intended to ask a larger appropriation in the coming year for binding the books and magazines.

A correspondence is pending looking to the acquisition by the Society of the Diary of Father Heyden of Bedford Springs, Pa., and that of St. John's Church, Philadelphia.

The cataloguing of the library, pamphlets, etc., was completed during the three summer months of 1901, by ladies from St. John's B. V. Sodality and by two experts.

The expense of cataloguing was defrayed by an appropriation from the funds of the Society of one hundred dollars and an additional sum of one hundred dollars kindly donated by Mr. Samuel Castner, Jr., Mr. Walter George Smith and Dr. Lawrence F. Flick. Attention must be directed to the excellent work of Prof. Edw.

Roth in arranging the accumulations of the Society. In a work requiring patience and judgment he has succeeded in producing such order that the material is now accessible. Due praise must also be accorded to Miss McGowan, who has faithfully and most efficiently fulfilled her duties to the satisfaction of the Board.

A list of accessions to the Library and Cabinet is appended to this report.

The lectures so auspiciously begun last year by Rt. Rev. Monsignor Jas. F. Loughlin, D. D., whose subject was Church History, were continued in the new year. Rev. James S. Doonan, S. J., was unfortunately compelled by illness to discontinue his admirable lectures on Ethics. The lectures of Rev. Francis P. Siegfried on Psychology proved so interesting that the number of lectures was increased, by request, and Rev. Herman J. Heuser, who delivered a course on Genesis and the Life of Moses, was also induced to extend the same. It is to be regretted that the attendance fell so far below the merits of the lectures. They are highly appreciated by those whose good fortune it was to be present, and were productive of much good. The lecturers certainly deserve the hearty thanks of the Society.

February 15th, a lecture on "Catholicism in the Twentieth Century" was given by Dr. John M. Rainer. A pleasant reception followed the lecture.

May 14th, an address on "The Delay of the Episcopacy in the United States," was made by Rev. Thomas J. Campbell, S. J. This occasion was also rendered doubly entertaining by the reception which followed the address.

May 24th, the Committee on Entertainment gave a "Five O'Clock Tea" to the women members of the Society and to the donors to the tea-service collection.

May 30th, Decoration Day, a Children's Festival was held, the pupils of the Catholic Girls' High School Cen-

tres being the guests. Miss Agnes Repplier spoke on "The Use and Abuse of Reading," and the children sang hymns and patriotic songs.

On October 29th, a reception was given to Cardinal Martinelli. The reception was very successful, Archbishop Ryan, Bishop Prendergast, many eminent clergymen, the President of the Society, Mr. Samuel Castner, Jr., the Board of Managers, many prominent members of the Society and a number of invited guests being present.

The following is the

FINANCIAL STATEMENT OF THE SOCIETY FOR THE YEAR ENDING
NOVEMBER 30, 1901.

Receipts.

Balance, December 1, 1900.	\$158.18
Legacy of Miss Elizabeth R. Blight	5000.00
Dues from members.	2785.39
From advertisements in Records and Subscription and sale of Records.	1273.00
Contributions to special Funds, interest on deposit, etc., etc. .	404.34
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	\$9620.91

Disbursements.

Paid on account mortgage indebtedness.	\$5000.00
Interest on mortgage	448.80
General expenses incident to use of property, includ- ing coal, gas, taxes, water rent, repairs, etc., etc.	551.48
Cost of publication of Records	1649.58
Salaries of Assistant Librarian and Clerk	780.00
Expenses of cataloguing manuscripts, books, etc., etc.	305.60
General expenses, including stationery, postage, printing, expressage, premium on Treasurer's bond, etc., etc.	277.60
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	\$9013.06
Balance, November 30, 1901	607.85
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	\$9620.91

LIST OF ACCESSIONS TO THE LIBRARY AND CABINET.

From the Misses Randall :

- The Liturgical Year, by Don Gueranger. Dublin, 1870.
 Recollections of a Journey in Tartary, Thibet and China. M. Huc.
 New York, 1852.
 Incidents of Travel in Egypt . . . and the Holy Land. N. Y., 1845.
 Two Eras of France . . . Hugh De Norman. Auburn, 1854.
 Pilgrimage to Jerusalem and Mt. Sinai. Baron Geramb. Phila.,
 1840.
 Irish Melodies. Thomas Moore. N. Y., 1854.
 The Life of Silas Wright. John S. Jenkins. Auburn, 1850.
 Circumstantial narrative of the campaign in Russia . . . Hartford,
 1852.
 The pictorial sketch-book of Pennsylvania. Eli Bowen, 1852.
 Memoirs of the life of Mary Queen of Scots. Phila., 1852.
 Memoirs of the life of Anne Boleyn. Phila., 1852. By Elizabeth
 Ogilvy Benger.
 The miscellaneous essays . . . of Francis Hopkinson. Phila., 1792.
 Travels in the West Cuba . . . David Turnbull. London, 1840.
 Popular tales . . . Mary Howitt. N. Y., 1857.
 Notes on Cuba . . . by a physician. Boston, 1844.
 Memoranda of a residence at the Court of London . . . from 1819 to
 1825 . . . Richard Rush. Phila., 1845.
 Russia. Marquis de Custine. N. Y., 1854.
 General history of . . . Europe. M. Guizot. N. Y., 1843.
 Lectures on the history of literature . . . Frederick Schlegel. N. Y.,
 1841.
 The works of Peter Pindar. London, 1816.
 The works of Dean Swift. N. Y., 1857.
 Representative Men. R. W. Emerson. Boston.
 Memoirs of the Queens of France. Mrs. Forbes Rush. Phila., 1854.
 The life and voyages of Christopher Columbus. Washington Irving.
 Bath. N. Y., 1844.
 Select speeches of George Canning . . . Phila., 1846.
 History of Long Island. Benjamin F. Thompson. N. Y., 1839.
 The Spaniards and their country. Richard Ford. N. Y., 1852.
 The Book of the Navy. John Frost. N. Y., 1843.
 Richard III. Caroline A. Halsted. Phila., 1844.

- Rollin's Ancient History. 8 vols. Phila., 1825.
 The Life of Patrick Henry. William Wirt. Hartford, 1846.
 Mexico and her military chieftains. Fay Robinson. Phila., 1847.
 Essays. T. Babington Macaulay. Phila., 1843.
 Recollections of the life of John Binns. Phila., 1854.
 Memoirs of the most eminent American mechanics. Henry Howe.
 N. Y., 1854.
 History of the Kings of France. Thomas Wyatt. Phila., 1846.
 Philadelphia and its manufactures. Edwin T. Freedley. Phila.,
 1858.
 Scott and Scotland. London, 1835. A journey to St. Petersburg
 and Moscow. London, 1836. Leitch Ritchie.
 Fifty-five picturesque views of the Rhine, drawn from Nature by J. A.
 Lasinsky. Frankfort, 1829.
 Recollections of Mexico. Waddy Thompson. N. Y., 1846.
 Voyage du jeune Anarcharsis en Grece. 4 vols. Paris, 1788.
 Portraits of the children of the nobility. London, 1838. Edited by
 Louisa Fairlie.
 The Courtier of the days of Charles II. . . . Mrs. Gore. Paris, 1839.
 Tales and souvenirs of a residence in Europe. By a lady of Virginia.
 Phila., 1842.
 Eighty other volumes.
- From Rev. E. J. P. Schmitt :
 A catalogue of Franciscan Missionaries in Texas. 1528-1859.
- From Rev. M. Philipss :
 Questions asked by Protestants briefly answered by a priest of the
 diocese of Buffalo.
- From W. J. Power :
 Public Ledger almanac. 1870-1889. Bound.
 Catholic Family almanac. 1871-1888. Bound.
- From Editor of "Catholic Advocate," Louisville, Ky.:
 Twenty bound, and several unbound vols. of the "Catholic Advo-
 cate."
- From Miss E. C. Wayland :
 Memorials of Thomas George Tebay, M. D., by Charlotte Tebay.
 Privately printed, 1892.
- From Hon. Wm. McAleer.:
 Catholic World. Unbound numbers, 1881-1898. Incomplete.
 Pennsylvania Archives. Second Series.
 History of the Friendly Sons of St. Patrick. Phila., 1892.
 Memoirs of the National Academy of Sciences. Vol. 8. Washing-
 ton, 1898.
 Proceedings of the Senate . . . on the death of Hon. Joseph P. Ken-
 nedy. Harrisburg, 1887.

Proceedings of the Senate on . . . the death of Hon. David A. Nagle. Harrisburg, 1878.

List of members of the Hibernian Society. 1771-1884. Phila., 1884.

Number of Government pamphlets.

Annual Report of the American Historical Association. 6 vols.

From Dr. L. F. Flick:

Fifty-five pamphlets. (Reports of colleges, hospitals, etc.)

Package of newspaper clippings.

Photographs of several bishops and priests.

From Mr. Walter George Smith:

Addresses on the occasion of the presentation of a portrait of Provost Chas. Curtis Harrison to the University of Pennsylvania.

Number of Quaritch's book catalogues.

From Mr. Andrew J. Keegan:

Six bulletins of the Society of St. Vincent de Paul.

Memorial card of Rev. J. P. Dunn. Ave Maria, 1 no.

From Mr. C. B. Tiernan, through Mr. M. I. J. Griffin:

The Tiernan and other families. Baltimore, 1901.

From Dr. Chas. P. Henry:

A treaty of peace between the United States and Spain. Washington, 1899.

From Sisters of the Poor of St. Francis:

Thirty-fourth annual report of St. Peter's Hospital, Brooklyn, N. Y. 1901.

From Mr. Joseph A. Weber:

Memorial volume of the Centenary of St. Mary's Seminary, Baltimore, Md., 1891.

Roman Breviary, 1792. Taken from the ruins of the old St. Mary's Seminary, Baltimore.

Number of Church Calendars, reports of conventions, etc.

Photograph of Rev. Father Sharkey.

From Rev. H. J. Heuser:

In the Beginning, by J. Guibert, S. S. New York, 1901.

From Rev. Jas. H. O'Donnell:

History of the Diocese of Hartford.

From Ursuline Sisters, Quebec, Canada, through Dr. Flick:

Scenes from the history of the Ursulines of Quebec, 1897.

From the Pennsylvania Society of New York:

Year Book of the Society, New York, 1901.

From Miss Mary K. Devine:

Bibliothèque Nationale. Imprimis, manuscrits, estampes. Paris, 1881.

Catalogue sommaire des peintures, sculptures . . . dans les galeries
du Musée National du Luxembourg.

Number of foreign newspapers.

From Mr. F. McDevitt:

Souvenir of the 27th annual convention of the C. Y. M. N. U., held
at Philadelphia, Sept. 24, 25, 26, 1901.

From Rt. Rev. C. P. Maes:

Funeral sermon of the Rt. Rev. Monsignor Joos, D. D., at Monroe,
Mich., May 22, 1901.

From Dr. B. F. De Costa:

In Memoriam. Harriet Cooper Spencer De Costa. New York, 1901.

From the United States Catholic Historical Society:

Historical Records and Studies. Vol. II, Part 2. N. Y., 1901.

From the International Catholic Truth Society:

Catalogue No. 1. Catholic Fiction.

From the New England Catholic Historical Society:

First report of the Society. Boston, 1901.

From V. Rev. Dr. Middleton, O. S. A.:

Memorial Calendar, St. Patrick's Church, Columbus, O.

Golden Jubilee, St. Peter and St. Paul's Church, Detroit, Mich.

Number of catalogues, invitation cards, etc.

Prospectus of St. Augustine's College, Havana, Cuba.

From M. I. J. Griffin:

Reports of the Seminary of St. Charles Borromeo, 1838-1855.

Recollections of a life-time. S. G. Goodrich. Vol. I. N. Y., 1857.

D. Junii Juvenalis et A. Persii Flacci Satirae. Phila., 1814.

The principles of the art of modern horsemanship. M. Lebeaud.
Phila., 1833.

The new juvenile atlas. G. W. Bazeley. Phila., 1815.

Experiments on the principle of life. M. Le Gallois. Phila., 1813.

The Captivity in Babylon, and other poems, by Rev. J. H. Clinch,
Boston, 1840.

The language of light, or the mirror of truth. Terence Duffy.

Vancouver Island and its missions, 1874-1900. Reminiscences of the
Rev. A. J. Brabant.

Memorial of Joseph Francis Barker. Boston, 1893.

Thoughts on Toleration, by Rev. A. A. Lambing. MS.

Little compliments of the season. E. C. Donnelly. N. Y., 1887.

From Sisters of Notre Dame, Phila.:

Missions Belges de la Compagnie de Jesus. 21 numbers. 1899-1900.

From Santa Clara College, California:

Souvenir of Golden Jubilee.

From State Library of Pennsylvania:

All the Government reports for 1899-1900.

The Statutes at Large of Pennsylvania, Vols. 6 and 7. 1759 to 1801.

From State Library, Albany, N. Y.:

New York in the Spanish-American War. 3 vols. Albany, 1900.

Bulletin 53. Reference list of Connecticut local history.

Bulletin 56. Bibliography of New York Colonial History.

From State Library, Trenton, N. J.:

New Jersey Archives. Vols. XX and XXI.

From Registry Department of the City of Boston:

Records relating to the early history of Boston. Boston, 1900.

From Philippine Information Society:

Pamphlets as issued.

From Mr. Joseph Willcox:

Rational Philosophy. James M. Willcox, Phila.

A description of the stained glass windows of the Jenkins Memorial Church, Baltimore, Md.

Sermon preached at the consecration of the same church, by Most Rev. P. J. Ryan, D. D., Jan. 1st, 1891.

Copy of letter of Mother Seton to Mr. Carrell.

From Mr. D. H. Mahony:

Three bound vols. of the Catholic Standard.

Women of the South distinguished in literature. Mary Forrest. N. Y., 1861.

History of the City of New York. Mary L. Booth. N. Y., 1866.

Number of copies of the Parish Register.

Odd numbers of Catholic magazines.

From Bureau of Ethnology, Washington, D. C.:

Seventeenth and eighteenth annual reports. 1895-97.

From Bureau of Education, Washington, D. C.:

Report of Commissioner of Education, 1899-1900. Part I. Washington, 1901.

From Mr. F. A. Cunningham:

Number of anti-Catholic books.

From Mr. F. X. Reuss:

Church calendars, college journals, catalogues, pamphlets, and government publications, 264 in number.

From Ferdinand J. Dreer:

Letter written by Right Rev. Leonard Neale, 1794.

Small photographs of Archbishops Carroll and Fenelon.

From Rev. F. X. Wastl:

Pictures of Rev. Fathers Barbelin and Blenkinsop, S. J.

From Mr. Edw. Roth :

Medal of Georgetown College, 1888.

From Miss Eleanor C. Donnelly :

The Golden Jubilee of St. Francis Xavier's Convent, Providence, R. I., 1901. Souvenir.

Historical sketch of St. Patrick's Parish, Norristown, Pa., by Margaret F. Cowley, 1892.

Photograph of St. Joseph's Industrial School, Shermerville, Illinois.

Father Mathew medal. An Irish medal commemorative of the visit of Queen Victoria and Prince Albert to Ireland, in 1849.

Bullet of the Civil War found on one of the battle-fields near Washington, by Hon. Ign. Donnelly.

From Mrs. E. McAuley, Albany, N. Y.:

Bas-relief of Archbishop Hughes.

From Mrs. Joseph Taney, through Mr. Joseph Willcox :

Photograph of Archbishop Kenrick.

From Mr. Jos. A. Weber :

Two Papal coins. Reign of Pius IX.

Badge commemorating Silver Jubilee of Rev. J. A. O'Grady, New Brunswick, N. J.

From St. Joseph's Church, Phila.:

Funeral sermon on the death of the Rev. Ferdinand Farmer, by the Rev. Robert Molyneux. Phila., 1786.

From Miss Effie Devitt :

Diploma and medical certificates of Dr. Bernard McNeill.

From Mrs. Chas. P. Henry :

Doll dressed in the habit of the Sisters of the Visitation.

SOME WHO HAVE GONE BEFORE US.

NOTE.—The following outline sketches do not preclude more lengthy notices of the same persons in other departments.

Photographs will be found on page 113 and following pages.

1. RT. REV. PIERRE JOSEPH LAVIALLE, D. D.

THIRD BISHOP OF LOUISVILLE, KY., U. S. A.

Born at Lavalie, Auvergne, France, July 15, 1819.

Ordained priest Feb. 2, 1884.

Consecrated bishop Sept. 24, 1865.

Died May 11, 1867.

Though the Rt. Rev. Bishop Lavalie was the fifth prelate consecrated for the diocese of Louisville, he was only the third to exercise full jurisdiction there; the death of coadjutor Bishop David in 1841, and the resignation of Bishop Chabrat, also coadjutor, in 1848, taking place previous to the death of the first bishop, Rt. Rev. Benedict Joseph Flaget, in 1850. Then came the Rt. Rev. Martin John Spalding, transferred to the see of Baltimore in 1864, and succeeded in the see of Louisville by Bishop Lavalie.

In his early years this young French Levite is described by a personal acquaintance as "a slightly-built, smooth-faced youth, diffident in manner, and wearing a cast of features that was suggestive of purity and truth, and no less of piety and humility." He successfully refused his first episcopal appointment, but obedience forced the second upon him, and he labored faithfully to the end.

2. REV. JOHN HOGAN, S. S., D. D.

Born at Bodyke, Co. Clare, Ireland, June 24, 1829.

Ordained at Paris, France, in his twenty-third year.

Died near Paris, France, Sept. 29, 1901.

According to universal acknowledgment, the eminent subject of this sketch exemplified in himself an admirable union of theoretical and practical attainments covering every phase of ecclesiastical life. His executive ability was demonstrated during forty years of active administration, twenty-five of which were passed at St. Sulpice, Paris, ten at Brighton, Mass., U. S. A., and five as the President of the Divinity College of the Catholic University of America. His occasional contributions to the leading magazines, as well as his volumes on "Clerical Studies," and his "Daily Thoughts for Priests," give evidence of deep

intellectual and ascetic research and reflection. His loss is one of those which prove most difficult to repair.

3. VERY REV. THOMAS HEYDEN.

Born in Co. Carlow, Ireland, Dec. 21, 1798.

Ordained May 21, 1821, by Rt. Rev. Henry Conwell.

Died at Bedford, Pa., Aug. 25, 1870.

Father Heyden came to this country at an early age, and later on entered upon his theological studies at St. Mary's, Emmittsburg, Md. He labored for some time at Philadelphia, and in 1832 he is heard from in Bedford County. He was the intimate friend of Rev. Prince Galitzin, whose funeral oration he preached. He was a good scholar and a good missionary, and held many important and honorable positions. Benevolence, kindness and charity were his characteristics.

4: RT. REV. THOMAS F. GAMBON.

CHANCELLOR AND VICAR GENERAL, LOUISVILLE, KY.

Born at Barranastook, Co. Waterford, Ireland, Oct. —, 1837.

Died at Louisville, Ky., Dec. 11, 1901.

Chancellor Gambon was educated in the schools of his native town, and came to America as a young man. He engaged in mercantile pursuits for a time in St. Louis, Mo., where later on he joined the Christian Brothers, remaining in that order for five years. He studied for the priesthood at Mt. St. Mary's College, Emmittsburg, Md., and taught there for a time. The last twenty years of his life were spent in the diocese of Louisville, Ky.

5. REV. CHARLES O'CONNOR, D. D.

Born at Philadelphia, Pa. (St. Mary's parish), June 29, 1840.

Ordained at Rome, Italy, Sept. 8, 1866.

Died at Philadelphia, May 29, 1897.

Dr. O'Connor was for a time vice-rector of the American College at Rome. Returning to Philadelphia in 1871, he afterwards became vice-rector and rector of St. Charles' Seminary, Overbrook, Pa., retaining the latter position for seven years. At the suggestion of Archbishop Wood, the Holy Father conferred upon him the title of Doctor of Divinity. In 1879, he became rector of St. Michael's Church, where he died. He was indefatigable in preaching, delivering the Advent, Lenten, and Forty Hours' Sermons without assistance from others.

6. REV. WILLIAM WALSH.

Born in Callan, Co. Kilkenny, Ireland, 1850.

Ordained at All-Hallow's College, Dublin, Ireland, 1874.

Died at Knoxville, Tennessee, Jan. 21, 1902.

Father Walsh came to the diocese of Nashville, Tenn., the year of

his ordination. He labored in Chattanooga, Memphis, and Knoxville. While at Memphis he was instrumental in establishing a Catholic Hospital in that city. He particularly distinguished himself, and justly earned the lasting gratitude of his fellow citizens, by his heroic labors during the yellow fever epidemics of 1877 and of 1879. He was the leader of the brave band of priests and nuns who faced death in the performance of duty.

7. VERY REV. JOHN FINNEN.

Born at Thurles, Co. Tipperary, Ireland, June 24, 1828.

Ordained at Philadelphia, Pa., Sept. 18, 1858.

Died Sept. 14, 1899.

In his youth, Fr. Finnen was a classmate of Archbishop Ryan. His first mission was at St. John's, Pittston, where he acted as assistant. In 1861 he became rector of that church, and retained that charge until his death, and he also became vicar general of the diocese of Scranton. He was endowed with great zeal and energy, and his loss is deeply felt.

8. REV. VALENTINO VALENTINI.

Born at Recanati, near Loreto, Papal States, Italy.

Studied at local seminary.

Ordained April 5, 1864.

Died April 10, 1892.

Very soon after his ordination, Fr. Valentino was appointed professor in the preparatory seminary in his own diocese. In 1870, Archbishop Wood, of Philadelphia, secured his services, and gave him a professorship of Latin in the Diocesan Seminary at Overbrook. He subsequently filled the chairs of Liturgy, Dogmatic Theology and Ecclesiastical and Modern History. He was considered to be one of the foremost Latin scholars and preceptors in America.

9. REV. DANIEL A. BRENNAN.

Born at Carbondale, Pa., May 14, 1845.

Ordained at Phila., Pa., by Archbishop Wood, May 21, 1868.

Died at Overbrook, Pa., July 12, 1896.

Rev. Father Brennan was a son of Captain William Brennan, at one time a member of the Pennsylvania Legislature. Father Brennan entered the preparatory seminary at Glen Riddle, Penna., in 1862, and two years later that of St. Charles' Borromeo, then at 18th and Race Sts., Philadelphia. In 1877, he became chancellor of the archdiocese, and secretary to Archbishop Wood, but afterwards (1885) assumed the rectorship of the Church of the Assumption, Philadelphia, where he celebrated his silver jubilee in 1893, at which time his illness would not permit him to sing the High Mass. He died at the seminary on the date given above.

10. REV. HUBERT McPHILOMY.

Born at Phila., Pa., Jan. 18, 1859.

Ordained at Phila., Pa., July 14, 1885.

Died at Phila., Pa., Oct. 23, 1901.

Father McPhilomy's first and only mission as assistant rector was at the Church of the Visitation, Philadelphia, where he labored fourteen years. In 1894, he became rector of St. Leo's, Tacony, Pa., succeeding the Rev. M. C. Donovan. In 1898, June 22, he succeeded the Rev. P. R. O'Reilly as irremovable rector of the Church of St. John the Evangelist, Phila., Pa. His indomitable energy was attested by the building of the parochial school, as also in restoring the church and parochial residence after the disastrous fire of Feb. 16, 1899.

11. MOTHER JULIA.

PROVINCIAL SUPERIOR OF THE SISTERS OF NOTRE DAME OF NAMUR.

Mother Julia (McGroarty) was a native of Ireland. At the age of four years she left her home in the county of Donegal; and coming to the United States, joined the order at Cincinnati, in her seventeenth year. After filling positions of the most important responsibility, in which she exerted a wide influence upon educational interests in general, and in particular upon those of her own order, whose system of teaching she unified throughout the United States, she died at Peabody, Mass., on Nov. 12, 1901. Her distinguishing characteristics were dignity of manner and practical wisdom; and Cincinnati, Boston, and Philadelphia were the principal scenes of her labors.

11. MOTHER MARIANNA.

(MARY FLYNN.)

SUPERIORESS OF THE SISTERS OF CHARITY IN THE U. S.

Born in Co. Galway, Ireland, Oct. 10, 1840.

Entered religion at Emmitsburg, Md., June 30, 1859.

Died at Los Angeles, Cal., Mar. 5, 1901.

Amongst the many lilies of virginal beauty springing forth in the sacred gardens of the Church on Irish soil, but destined to bloom in another land, one of the most prominent and stately was Mother Marianna of the Sisters of Charity. During her forty years of religious life she exemplified the lofty virtues proper to her state. Amongst her important charges was twenty years of administration of St. Joseph's Hospital, Richmond, Va., seven years as treasurer at the central house, and fourteen as Superioress of the order in the United States. She rests from her labors on the very spot where they were taken up more than forty years before, at Emmitsburg, Md.

13. MOTHER M. GERMAINE.

Born at New Orleans, La., Dec. 3, 1851.

Entered religion at Reading, Pa.

Died, Phila., Pa., Nov. 8, 1901.

Mother Germaine, of the Immaculate Heart of Mary, was one of those chosen souls who possess the rare gift of great activity united with the deepest virtues of the religious life. Strong faith and an all-embracing charity were the main elements of her life. Leaving her Southern home early in life, she joined the order at Reading, Pa., in which city she afterwards labored as a teacher, as also in Philadelphia in the schools of the Annunciation, St. Paul's. She was then transferred to Norristown, Pa. Returning to Philadelphia, she labored at St. Francis Xavier's, and at St. Thomas Aquinas', where she died. Wherever she labored she is still remembered by grateful pupils and appreciative parents.

INDEX OF HISTORICAL PAMPHLETS
IN THE
LIBRARY OF ST. CHARLES' SEMINARY.

OVERBROOK, PA.

PREFACE.

THE disposition of pamphlets is a problem that has long perplexed and still perplexes the ingenuity of librarians; and, considering the difficulties they have to contend with, it is not surprising that a satisfactory solution of the question has not yet been reached. The utter absence of any generic connection between the vast number of topics treated, the size of the pamphlets (as various as their contents), the slowness and uncertainty of their acquisition—all these conspire to render a systematic and scientific arrangement impossible. And so in spite of the manifest care and thought shown in the assorting and arrangement previous to binding of the 46 volumes of pamphlets in the seminary library, it was impossible to surmount all the difficulties. So utterly disparate were the contents of many of the volumes, that they could only bear the nondescript titles of "Various," or merely "Pamphlets;" and the vagueness of the title was sufficient to repel investigation. As a natural result, their contents soon became unknown.

In October, 1898, Rev. H. T. Henry, at that time President of the American Catholic Historical Society, made an address to the seminarians, in the course of which he alluded to the fact that the complete and scien-

tific history of the Catholic Church in America was as yet unwritten and would doubtless long remain so if the entire task were left to the unaided energies of a single writer, or of a few individuals. The number of original documents was so vast that the labor of making even a superficial examination of them was too much to expect from one man. The preliminary work, the hewing of wood and drawing of water, was a work in which all could assist, since in most cases it requires only patience and attention. He then suggested that the Overbrook Historical Circle lend a hand to the work by indexing this series of pamphlets as the only practical way of determining their value, and of unearthing whatever historical data they might contain.

Acting on this suggestion, the Historical Circle undertook the work, and in spite of many delays has at length brought it to completion. The Index represents a careful examination of 46 volumes, comprising about 700 pamphlets. Even a cursory glance will show that it has rendered accessible a considerable number of interesting and valuable documents concerning the history of the Church, particularly in the City of Philadelphia. Such, for example, are the pamphlets relative to the troubles at St. Mary's, and also the pastoral letters of many of the former Bishops of this diocese, especially Bishop Kenrick and Archbishop Wood.

The volumes of pamphlets have been renumbered consecutively (for the purposes of this index), as otherwise a change in their position in the Seminary Library would render the index valueless. At present they occupy shelves 83, 84, and 85 of alcove H.

ST. CHARLES' SEMINARY, OVERBROOK, PA.

A Becket, Thomas. A lecture delivered on the evening of Jan. 22, 1874, at Horticultural Hall, Philadelphia, by the Hon. Benjamin Harris Brewster, in aid of St. Mary's Hospital, Philadelphia, 1874. John P. Murphy, Phila. 24-5*

Acts et Decreta. See Statutes.

Aikin, William E. Address delivered before the Philomathean Society of Mt. St. Mary's College, Emmitsburg, Md., June 30, 1841. John Murphy, Balt. 14-2

Albigenses. History of the Crusades against the Albigenses in the 13th Century. Translated from the French of J. C. L. I. De Sismondi Hooker, Phila., 1843. 15-5

Allen, Rev. Benjamin. Letter to the Rt. Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the diocese of New York. Russell & Martren, Phila., 1827. 39-4

Amat, Rt. Rev. Thaddeus. See Statutes.

America. Encyclical Letter of Pope Pius IX. McLaughlin Bros., Phila., 1874. 20-6

American Constitution, Spirit of the. An address delivered before the Philodemic Society of Georgetown College, July 11, 1854, by Robert J. Brent. A. L. Settle, Georgetown, 1854. 31-16

An appeal to the Catholics of England in behalf of the Abbey Church of St. Bernard, Charnwood Forest, Leicestershire. Dolman, London, 1842. 30-20

Appeal of Frederick McGlade, executor of the last will and testament of Mary B. Daly, deceased, and of Rev. Jas. E. Mulholland, devisee, from the decision of the Orphans' Court, Philadelphia. 26-3

* The numerals subjoined to the several titles as 24-5 refer to the location of the pamphlets in the Seminary Library.

- Appeal to the Congregation De Propaganda Fide in Rome from the action of the Rt. Rev. C. H. Borgess, Bishop of Detroit, Michigan, in the case of the Rev. P. H. Delbaere, of Detroit, implicated in the Lebel-Bunbury case. Detroit Tribune Prtg. Co., Detroit, 1874. 14-7
- Athenaeum. Charter and by-laws of the Athenaeum of Philadelphia . . . together with a catalogue of the books, maps, &c., belonging to the Institution. S. Roberts, Phila., 1820. 17-1
- Atwood's Attack on the Church, A reply to. Key to Rev. A. Atwood's Commentary on Tract No. 4 for the People, by Patrick Kane. M. Fithian, Phila., 1844. 12-4
- Auricular Confession. Six letters in answer to the attacks of one of the city lecturers on the Catholic principle and practice of private confession to a priest, in which are embodied some of the principal testimonies, as well of the primitive Fathers as of the highest Anglican authorities in favour of that practice. By Academicus. Rivingstons, London, 1842. 19-6
- Baltimore. Constitution and by-laws of the Clerical Benevolent Association of Baltimore. Instituted, Sept. 29, 1857. Jno. Murphy & Co., Baltimore, 1858. 30-21
- Baltimore. See Pastorals and Statutes.
- Bayard, Richard H. Decision of the Supreme Court of Pennsylvania in the case of the Corporation of St. Mary's Church, Philadelphia, on a proposed alteration of its charter. 38-3
- Bellows, Rev. Dr. Speech made at the Academy of Music, Philadelphia, Feb. 24, 1863. C. Sherman, Son & Co., Phila., 1863. 32-12

- Bible. Rome's policy towards the Bible, or Papal efforts to "suppress" the Scriptures in the last five centuries exposed. By an American citizen. Philadelphia, Jas. M. Campbell, 1844. 9-9
- Biography. A description of a set of Charts of biography comprising the names of persons of the greatest eminence, of every Class . . . by Joseph Priestly. Samuel Akerman, Phila., 1804. 13-7
- Bonaparte, Joseph Lucien Charles Napoleon. Birth and Baptism. 38-12
- Borgess, Rt. Rev. C. H. Appeal from the action of Rt. Rev. C. H. Borgess in the case of the Rev. C. H. Delbaere, implicated in the Lebel-Bunbury Case. Detroit Tribune Printing Co., Detroit, 1874. 14-7
- Breckenridge. Speech of Robert Wickliffe, in reply to the Rev. R. J. Breckenridge, delivered in the Court House, Lexington, Nov. 9th, 1840. Observer and Reporter print, Lexington, 1840. 18-12
- Brent, R. J. Address. See American Constitution.
- Brewster, Benjamin Harris. Address delivered before the American Whig and Philosophic Societies of the College of New Jersey. McLaughlin Brothers, Phila., 1853. 31-13
- Brewster, Benjamin Harris. Thomas à Becket, a lecture delivered Jan. 22, 1874, in aid of St. Mary's Hospital, Philadelphia. 24-5
- Brewster, Benjamin Harris. Gregory VII. A lecture delivered in the Academy of Music, Philadelphia, in aid of St. Mary's Hospital. Philadelphia, McLaughlin Bros., 1875. 24-9
- Brownson, Orestes A. An oration on Liberal Studies, delivered before the Philomathean Society of Mt. St. Mary's College, June 29th, 1853. Hedian & O'Brien, Baltimore, 1853. 31-19

- Bruté, Simon G. Discourse on the Rt. Rev. Simon Gabriel Bruté, D. D., Bishop of Vincennes, pronounced in Mt. St. Mary's Church, Aug. 19, 1839, by the Rev. John McCaffrey. Emmitsburg, McClean, Dupborn and Troxel, 1839. 33-11
- Bruyere, Rev. J. M. and Dr. Ryerson. Controversy between Dr. Ryerson, Chief Superintendent of Education in Upper Canada, and Rev. J. M. Bruyere, Rector of St. Michael's Cathedral, Toronto, on the appropriation of the Clergy Reserves Fund; Free Schools *vs.* State Schools . . . Rev. J. M. Bruyere for the prosecution, Dr. Ryerson for the defence. To which is added a letter from the Rt. Rev. Dr. Pinsoneault, Bishop of London, C. W. Leader and Patriot Press Print, Toronto, 1857. 9-1
- Buckalew, C. R. Representation in Congress. Speech of C. R. Buckalew, of Pennsylvania, in the Senate of the United States, Feb. 21, 1866. Congressional Globe Office. 31-6
- Calvert and Penn. Mr. Brantz Mayer's discourse before the Pennsylvania Historical Society, April 8, 1852. 35-9
- Calvin. The Gospel of Calvin. Discourses preached by Rev. Edward A. Terry in St. John's Church, Utica, N. Y., in reply to Resolutions of the Presbyterian General Assembly, at Saratoga, May, 1879. Curtiss and Childs, Utica. 34-1
- Capel, Monsignor. "Catholic." An essential and exclusive attribute of the Catholic Church, by Rt. Rev. Monsignor Capel, D. D. Wilcox and O'Donnell Co., New York, 1884. 19-1
- Capes, J. M. Four years' experience of the Catholic Religion; with observations on its effects upon the character, intellectual, moral and spiritual. Philadelphia, Collins, 1849. 20-3

- Carey, Mathew. Review of the evidence of the legendary tale of a general conspiracy of the Roman Catholics of Ireland "to massacre all the Protestants that would not join with them" on the 23d of October, 1641. Philadelphia, L. Johnson, 1833. 18-11
- Carey, Mathew. Vindication of the small farmers, the peasantry and the labourers of Ireland from the injurious opinion too generally entertained of them, proving from the report of the late Commissioners of Investigation that they will bear advantageous comparison with similar classes in any part of Christendom. Philadelphia, 1836. 28-11
- Carroll, Archbishop. Pastoral letters of Archbishop Carroll to the congregation of Trinity Church, in Philadelphia, 1797. Baltimore, Joseph Robinson, 1820. 40-6
- Carroll, Archbishop. Letter to the Trustees of the several Catholic Churches in Philadelphia relative to the provision required by the Holy See for the establishment of a Bishop's See in Philadelphia. 38-12
- Carroll, Charles. Eulogy on Charles Carroll of Carrollton delivered before the Academic Society of Mt. St. Mary's College, Dec. 20, 1832, by Rev. John McCaffrey. Baltimore, Wm. R. Lucas, 1832. 33-12
- Carroll, Charles. Oration in honour of the late Charles Carroll, of Carrollton, delivered before the Philo-
demic Society of Georgetown College, by Charles Constantine Pise, D. D. Georgetown, Joshua N. Rind, 1832. 9-5
- Cass, General. Archbishop Hughes in reply to General Cass, and in self-vindication. New York, Edw. Dunigan & Bro., 1854. 20-14
- Catholic Affairs, considered in a series of letters, signed A Cork Catholic Freeholder, in reply to the address

- of Sir Frances Goold, to the Roman Catholics of the city and county of Cork. Cork, John Connor, 1813. 37-15
- Catholic. An essential and exclusive attribute of the Catholic Church, by Monsignor Capel. See Capel. 19-1
- Catholic and the Roman Catholic Church; in a friendly correspondence between a Catholic priest and an Episcopal minister. Baltimore, John Murphy & Co., 1866. 19-8
- Catholic Children in New York, The Society for the Protection of the Roman. New York, D. & J. Sadlier, 1863. 30-13
- Catholic Children, The Protection of Destitute. A lecture delivered at Cooper Institute, Nov. 23, 1864, by L. Silliman Ives. New York, D. & J. Sadlier, 1864. 30-18
- Catholic Apostolic Church, The: Its history, organization, doctrine and worship, together with its relation to the Churches. By Rev. W. W. Andrews. Reprinted from the Bibliotheca Sacra, for Jan. and April, 1866. London, Thomas Bosworth, 1867. 22-15
- Catholic Church, Defense of the. The sect everywhere spoken against. A sermon preached in the chapel of the Holy Trinity, Birmingham, third Sunday after Easter, 1872. By the Rev. Joseph Oldknow. London, Rivingstons, 1872. 18-2
- Catholic Church and Naturalism, The. A lecture by Ambrose Monahan, D. D. New York, Dunigan, 1853. 21-3
- Catholic Church, Calumnies against the—Refuted Address to the Public No. 1. Philadelphia, 1834, A Catholic Layman.

- Catholic Church, Husenbeth's Defence of the. A complete refutation of the calumnies contained in a work, entitled, *The Poor Man's Preservative against Popery*, by the Rev. Joseph Blanco White, M. A., B. D., in the University of Seville, etc., etc. . . . with a preface by a Catholic Layman of Upper Canada Toronto, T. Dalton, 1834. 44-5
- Catholic Church, The Infallibility of the. The Infallibility of the Church of Christ. United States Catholic Press, Hartford, Conn., 1832. 10-2
- Catholic Church, The only Free Church of God. Father Damen's lecture. The fallacy of private interpretation clearly proved. New York, P. O'Shea, 1875. 20-5
- Catholic Church. The progress and influence of the Catholic Church in the United States of America, described in a Memoir of Archbishop Hughes, by Sarah Mytton Maury. Published in aid of the Catholic Charitable Institutions in Liverpool. London, Richardson, 1847. 44-7
- Catholic Conspiracy to Massacre Protestants in Ireland. See M. Carey.
- Catholic Interests in the Nineteenth Century, by Montalembert. London, Chas. Dolman, 1852. 11-5
- Catholic Mothers, Eulogy of. Criminal Abortion, its extent and prevention, by Andrew Nebinger, M. D. Philadelphia, Collins, 1876. 32-2
- Catholic Organization and the Catholic Press, A Plea for. 31-12
- Catholic Doctrine concerning images. Defense of the vindication of the Catholic doctrine concerning the use and veneration of images; the honor and invocation of the Saints, and the keeping and honoring their relics. In answer to the reply of Rev. Nathan

- Wull, by the Rt. Rev. Bishop David. Lexington, Ky., Jas. W. Palmer, 1823. 20-1
- Catholic Principles of Civil Government. A lecture by Rev. James Keogh. Cincinnati, Catholic Telegraph Print, 1862. 19-12
- Catholic View of Education in the United States, A. A paper by J. C. Curtin. New York, E. Steiger, 1879. 6-15
- [Appended to this pamphlet is a list of 24 Papers on educational topics.]
- Catholic Emigrants. The cause of poor Catholic emigrants pleaded before the Catholic Congress of Malines. London, Longmans, 1867. 30-14
- Catholic Religion and Clergy. Dialogues on the spirit manifested towards the Catholic religion and clergy, by their adversaries, by the Rev. J. A. Mason, Catholic Priest at Stourbridge, England, . . . 46-15-17
- Catholic Religion, Four years' Experience of the. See J. M. Capes.
- Catholic Total Abstinence Union of America. See Reports.
- Catholic Total Abstinence Union of New York. See Reports.
- Catholics of Baltimore, Resolutions of the—regarding St. Mary's Church, Philadelphia. 38-12
- Catholics, William Penn, the Friend of. M. I. J. Griffin. 33-3
- Catholics of Ireland, Address to. By Hugh Charles, Lord Clifford. Dublin, W. Powell, 1841.
- Catholics of Philadelphia, Protest of the. Assembled in Mass Meeting in the Cathedral of St. Peter and St. Paul, . . . on Dec. 4, 1870, against the invasion of the Holy See, together with the addresses of Hon.

- Judge Campbell, Hon. Jos. R. Chandler, Wm. A. Stokes, Esq., Daniel Dougherty, Esq., Hon. John P. O'Neill, Pierce Archer, Esq., J. Duross O'Bryan, Esq. Philadelphia, Catholic Standard, 1871. 36-5
- Centennial Address, by Rev. F. X. Weninger, D. D. Reprinted from the Catholic Review. 31-11
- Chandler, Hon. Jos. R. The temporal power of the Pope. A full and authentic report of the brilliant speech of the Hon. Joseph R. Chandler, of Pennsylvania, in the House of Representatives of the United States, Jan. 11, 1855. Philadelphia, H. C. McGrath, 1855. 31-2
- Chandler, Hon. Jos. R. Civil and religious equality. An oration delivered at the fourth commemoration of the landing of the Pilgrims of Maryland, celebrated May 15, 1855, under the auspices of the Philodemic Society of Georgetown College. Philadelphia, J. B. Chandler, 1855.
- Channing, Rev. Wm. E. A letter to; on religious liberty by Moses Stuart. Boston, Perkins & Marvin, 1830. 39-6
- Charities. Church and State compared, with special reference to the system of New York State Charities. Two lectures delivered . . . at the Tabernacle, Jan. 29 and Feb. 26, 1857, by L. Silliman Ives. New York, Jas. B. Kirker, 1857. 30-17
- Charlestown Convent, The. Its destruction by a mob on the night of Aug. 11, 1834. With a history of the excitement before the burning and the strange and exaggerated reports thereto; the proceedings of meetings and expressions of the contemporary press. Also the trials of the rioters. Boston, Patrick Donahoe, 1870. 23-1

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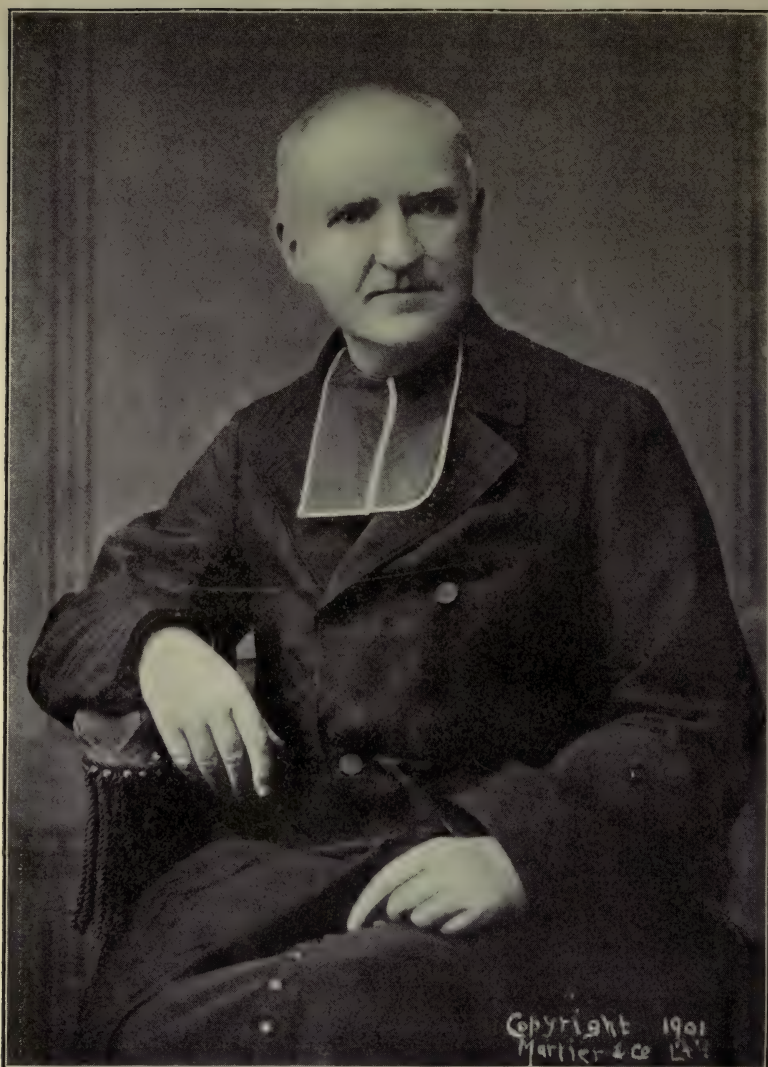
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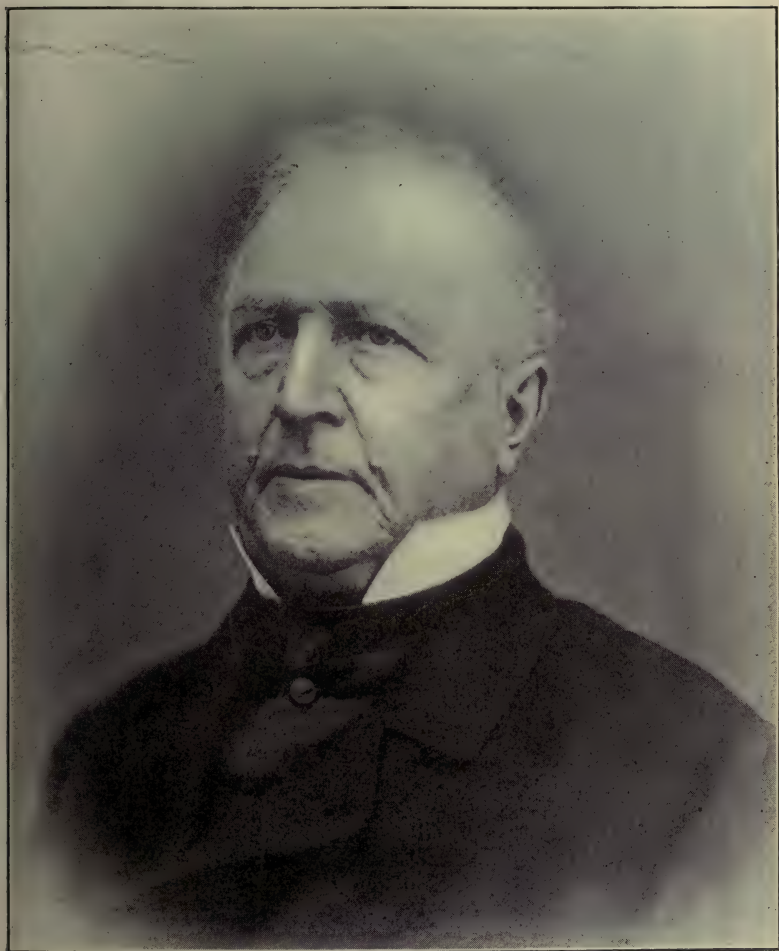


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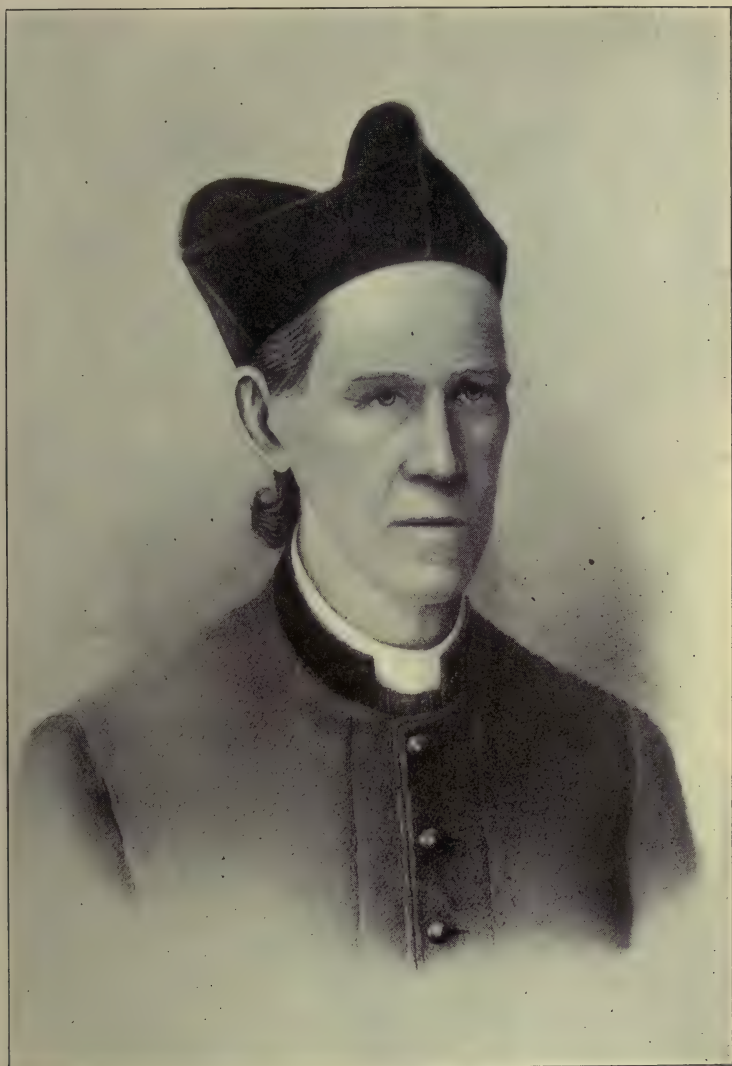
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Mariana

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HERALD OF THE ORDER OF OUR LADY OF MOUNT CARMEL AND OF
ST. LAZARUS OF JERUSALEM.



REV. HUGH LANE.

Born August 15, 1821.

Died April 5, 1902.

ONE OF PHILADELPHIA'S SOLDIERS IN THE MEXICAN WAR.

A LIFE SKETCH OF
BREVET-MAJOR JOHN P. J. O'BRIEN.

A. D. 1818-1850.

BY ISABEL M. O'REILLY.

LIEUTENANT McDONOGH, a transcript of whose letters has recently appeared in the RECORDS, had a nephew, John P. J. O'Brien, who, inspired doubtless by the example of his gallant uncle, also chose a military career. He was the son of John O'Brien and Anne McDonogh, the last-born of their many children and the only one who lived beyond infancy.* He was born in the year 1818,† almost under the shadow of the historic church of St. Joseph, in a house which then stood on the east side of Fourth street between Walnut street and Willing's Alley. The fact of having lost their other children, and the additional fact that this one's life at his birth was saved almost mir-

* In a letter written by John's father to a friend in Dublin on March 6, 1817, it is said: ". . . my wife is well . . . our last child lived only sixteen days." And in another letter, addressed to Miss Anne Fitzgerald, Geraldine, Athy, Ireland, he writes on March 22d of the same year: "No other change has taken place in my family and circumstances except that I have buried my seventh child at the age of sixteen days, which is by a day the oldest age any of them attained."

† I have been unable to get any record of the baptism of John O'Brien. It is almost a certainty that he was baptized by his grandmother, Mrs. Margaret McDonogh, at the moment of his birth, as it was she who discovered a spark of life when others had pronounced the infant dead. Through some omission it is possible the baptism was never entered in the church register.

aculously and preserved only by unremitting and devoted care, caused John to be the object of the most intense affection to his parents. The father, a man of intelligence and education, belonging to the Thomond-Inchiquin O'Briens, died when his son was two or three years of age. Hence the all-important matter of the boy's upbringing and instruction devolved upon his mother. She seems to have been in every way capable of fulfilling satisfactorily the duties of her responsible position, but she had an able assistant in her mother, whose love for the child was scarcely less than her own. Of their success in training the intellect and heart of the youthful John, the reader may judge for himself as he sees the character that developed as a result of their efforts; a character which is portrayed in the letters and documents here presented.

The existing impression seems to be that John did not attend school in Philadelphia, but that he was taught at home because of his extremely delicate health. There is a probability, nothing more, that he may have gone occasionally to some neighboring school with his cousins, the Maitland boys, for they and he were brought up almost as brothers.*

*The Maitlands, when no longer boys, had many a tale to tell, many an amusing anecdote to relate, to a younger generation of their early experiences, whilst they acquired a knowledge of the three R's. They had been pupils at several schools in their native city before they were sent to college—some to Mt. St. Mary's, Emmittsburg, others to Georgetown, and others again to Canada and to Worcester. Among the recollections were stories of a school on Fourth street near Chestnut, east side, kept by a Mr. Abercrombie. This gentleman was rector of St. Peter's Protestant Episcopal church, Third and Pine street, and is said to have erected the first cross on its steeple. Here Peter Maitland, the eldest of the family, when a very little fellow, was made to memorize Robert Emmett's speech and recite it on the occasion of some public entertainment by the scholars. Then there was Mr. Curran's school; Mr. Donnelly's, too, at Fifth and Prune, now Locust street, which was afterwards continued by Mr. Boylan, commonly called "Brother Boylan," from the fact that he was an ex-member of a religious order, though he changed his vocation and married in Philadelphia. Mr. Donnelly was married to a niece of Bishop Conwell. At his school the Maitlands had among their school-fellows the late Rev. Joseph Balfe, D. D., and the late Right Rev. William O'Hara, D. D. Joseph Maitland, the youngest of the family, received his rudimentary instruction from a Miss McCorkle, who kept a school for children at her residence on

But we leave the region of surmise and get into that of facts when we state that John received private lessons in special branches from a tutor. This is especially true of mathematics, which science, so useful to him in his later career, was taught the boy by a Mr. McIntyre, said to have been a retired officer of the army or navy. This same instructor may have had no little influence in strengthening the boy's bent towards the service of his country, and possibly gave him his first instructions in military drill and tactics. This was in accord with the desire of John's mother. There is a queer little tradition in the family that she had a uniform made for the child and had him taught soldierly accomplishments because of an old prophecy which foretold that an O'Brien was to be the deliverer of Ireland, and she felt that it might one day be the destiny of her son to fulfil that prediction. Indeed, the impression survives in the family that the whole trend of her thoughts and of her plans for her child was towards the accomplishment of this dream. He was sent to West Point in pursuance of the same object. He was one day to be the leader of those who were to drive the Saxon from Erin the beloved, consequently he must have a thorough military education. It is remembered that among Mrs. O'Brien's effects was found a sketch of a plan for the invasion of Ireland—the necessary force, the organization of the force, mode of transportation, etc. We shall find this cherished scheme of hers alluded to in several of the family letters.

All this must have been when John was very young, for we find that at ten years of age he was sent to Mt.

Fourth street below Lombard. Her father was editor of a city newspaper. When somewhat older, Joseph was sent to Worcester College, with his cousin, the late E. V. Maitland, of Philadelphia. Things were very crude there at that time, and the child became so homesick that he ran off, and the story runs, *walked all the way home*. A picture of a fine prospective college building had been exhibited to the parents of possible students by a Mr. Fithian—it is not remembered if he were a priest—but the boys found reality a great contrast to anticipation.

St. Mary's (Emmitsburg). A recent letter from the Reverend President of that institution says that, to his regret, the records of the students in the early days are very incomplete; hence, the only information he could obtain for me in regard to O'Brien was the fact that he entered some time in August, 1828, and left in October, 1831. He referred me to Archbishop Elder, of Cincinnati, who entered in August, 1831, as one who "remembers well all the students of his time." A letter from the venerable prelate of Cincinnati, in answer to enquiries made according to this suggestion, will be referred to further on. The only portion of it that relates to this period is where he says that he does not recall O'Brien, but "Dr. McCaffrey, President of the College, spoke of him with great admiration." Among John's friends and fellow-students at Emmitsburg were several who afterwards became well known in various professions. Bishop Purcell was of the number.* The late Father A. L. Hitzelburger, S. J.; who was a student at Mt. St. Mary's with Peter Maitland, and afterwards, when a professor there, taught John O'Brien, often, in later years, spoke to members of the family of the latter in words of praise and affection, and always designated him his "favorite pupil." In view of an incident in O'Brien's subsequent career, to be hereafter given in detail, the Reverend Father was wont to exclaim: "He was a noble fellow!" The late Rev. James A. Miller, of Philadelphia, a convert to the Catholic faith, was a classmate of John's at the Mount,† and frequently in the evening of his life conversed of him

* The Right Rev. John Baptist Purcell, bishop (and afterward archbishop) of Cincinnati, was ordained to priesthood at Paris, in France, May 21, 1826. Possibly at the time referred to in the text, Father Purcell was a resident teacher at Emmitsburg. (—T. C. M. of the COM. OF HIST. RESEARCH.)

† In local parlance the one-time deservedly famous college of Mt. St. Mary's, at Emmitsburg, Md., whose early years especially were associated with so many of America's master-minds, was styled affectionately "The Mount," or "The Mountain." (—T. C. M. of the COM. OF HIST. RESEARCH.)

to his relatives. They competed, he said, for a prize in mathematics and he, Father Miller, won it, from which the family concluded he must have been very clever in the science, for young O'Brien was tendered the Chair of Mathematics at West Point after he finished his course there. Father Miller was for many years a missionary priest in Texas, and when in after years O'Brien was stricken with cholera at Indianola, it was this zealous priest who was summoned to attend him and who rode on horseback for many miles in order to administer to him the last rites of the Church.

John must have entered West Point as a cadet during the summer of 1832. His appointment to the Military Academy had been secured without difficulty on account of his uncle's excellent record in the army and the valuable services he rendered at Fort Erie. The Honorable John Watmough, Member of Congress, was the quondam companion-in-arms of Lieutenant McDonogh, and therefore readily used his influence to secure the place for that officer's young nephew. It is told in the family that John's grandmother, Mrs. William McDonogh, journeyed to Washington and there, presented probably by Mr. Watmough, had a personal interview with President Jackson. She was received with the greatest courtesy and consideration, and when she stated the object of her visit was graciously accorded the coveted favor. In a manuscript written by the late John J. Maitland wherein much family history is jotted down, he recalls having heard his cousin, John O'Brien, tell that he, too, visited the National Capital at that time and was the recipient of much attention and kindness from various army officers who had known or heard of his gallant kinsman, Lieutenant McDonogh.

His appointment secured, John O'Brien was admitted to the United States Military Academy as a cadet at the

exceptional age of fourteen. A number of letters to and from him which have been preserved in the same packet with those of Lieutenant McDonogh, and by the same loving hand,* are of this period of his life. They indicate better than anything else could do the forces that shaped the character and disposition of the youth and moulded them into the form of the brave, fearless, loyal man and consistent Christian that circumstances ever afterwards proved him to be.

THE FAMILY LETTERS.

LETTER I.

FROM JOHN O'BRIEN TO HIS MOTHER.

U. S. MILITARY ACADEMY, October 14th, 1832.

DEAR MOTHER:

I hope you are not uneasy at the delay which I have made in answering your letter, The reason was this. I was put in the 4th mathematical section, through some mistake as I have been told since; but I did not then know it, but thought that they had not placed me where I deserved and resolved to get out of it before the week was over and studied so much that I could not even have time to write a letter. They have however rectified the mistake and put me in the 1st section. So you see that we must never despair, as I was half inclined to do when I found that though I had missed nothing yet they placed me so low. They had to keep me in the fourth section for one week as transfers are only made once a week. Now my standing is: in mathematics, first section; in French, second section.

I do not know how it is but I have got more reports in September and the beginning of October than during the whole encampment. I suppose I cannot have less

* That is by Mrs. John O'Brien, sister of Lieutenant McDonogh and mother of Cadet O'Brien.

than 30 or 40 demerits in that short time. I can account well enough for 18 of them. I got ten of them for not marching on guard; it was not my fault for I did not know that they marched in barracks so much sooner after breakfast than in camp. Eight more I got for not going to drill; the reason was that the hook of my scales came off and I could not fasten them to my cap. I will try extremely hard not to get any more demerits, for I have far more than I want already.

I am nevertheless as happy as can be and if I only stand high in my class I need not be much afraid of a few demerits,—I would tell this to no one but you and Grandmother. I do not think there is much fear of my not passing the January examination which is fast approaching. We are still at Bourdon's Algebra and will be at it till the winter examination.

I have rec'd the things which were sent up; they were, I assure you, very acceptable. I have written to the Revnd. Mr. Purcell and received a letter in return from him. I am very very much shocked indeed to hear of the sudden death of Mr. S. . . I was never more surprised in my life as I had heard nothing whatever of his illness. I hope Mrs. S. . . is completely well by this time; she must have felt the blow severely.

There is no news here which would interest you. I forgot to mention that we have winter clothes and expect to have fires soon.

I remain your most affec. son,

JOHN P. O'BRIEN.

LETTER II.

TO JOHN FROM HIS GRANDMOTHER.

MY DARLING CHILD:

I should have answered your affectionate letter before now, but tho' I said I would, every day passed over and

many things occurred to prevent me. You know how much I have to attend to and you should not wait for a letter from me. We look for one from you at least once a week and unless it comes we grow uneasy. I was delighted to find that you were so content and happy and in such good health and spirits. May God in His Infinite Mercy continue to preserve you and above all to give you the grace to love and serve Him in spirit and in truth. I feel happy when I think you are happy and following your vocation, as I firmly believe it to be; and, my darling son, don't forget that God who has done so much for you—strive to unite your heart with all the faithful all over the world, particularly on Sunday, in offering the adorable Sacrifice of the Mass. You can do this in your heart in your own room and God will hear you.

I don't see that T . . . has made up his mind yet. He is receiving lessons in book-keeping from Mr. Frany. I wish he had a desire for West Point. All the family are well; mother seems better, thank God, and I am gaining strength every day. Your cousin Peter will be married on the 6th November next if nothing happen to prevent; that is the day appointed. The lady is a minister's daughter from Meadville.* William expects to go on to the wedding. The Revd. Mr. Gegan is stationed there. I did not hear who will perform the ceremony. I think after they are married they will visit Phila.

Bishop Conwell has been confined to the house with sore eyes; he is getting better but I fear he may lose his sight entirely. Mr. S . . . 's death gave us a great shock—he was at church on Sunday and died on Tuesday morning following. . . . Mr. Wale and John go to Orleans next week; Patrick is in St. Louis. Miss Oellers

* She was a Miss Josephine Alden, a member of a family descended from John Alden

has sold out and gone to N. Orleans where she gets \$600 per annum for educating a child eight and a half years old. Eliza has left me and I have an excellent white girl; she is a good cook, and we have now a quiet house. I hear Col. Watmough is re-elected: it has given us great pleasure and I know you will be rejoiced. How it will go for President is not yet known; Pennsylvania is against Jackson.

Mother joins me in love and a thousand blessings to our dear John. May God preserve and bless you my dear Child is the prayer of

Your affectionate Grandmother,

MARGT. McDONOGH.

Your Uncle, cousins, Mr. Wale and John all desire their love to you, also Mr. & Mrs. Kane and children. James is a fine boy but is not able to walk yet. Miss Nelson likewise sends her love to you.

Oct. 14th, 1832.

P. S. I hope you have got your stockings, gloves and overshoes.

LETTER III.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Oct. 19th, 1832.

MY DEAR CHILD:

In my letter to you to-day I omitted one thing in speaking of the Demerits. Grandmother tells me that in the list she saw the cadets got ten of them for not making an apology for their commission. I fear lest you may be running up a string of them without knowing it and if you delay making an apology I suppose the longer and the more in fault. My dear child you will excuse my writing so much about it. The reason I was always anxious for you to tell me anything wrong was that perhaps I could tell you how to remedy it. Dear child,

leave nothing undone—I know that you will work hard at your lessons so I have no fear for them—but it is in regard to omissions or apologies that I am anxious. I do not know which are more serious—demerits or reports; I wish you would tell me in your next. I shall be uneasy until I hear from you.

Dear John, I stretch out my arms to bless you and I beg of God to protect and guide my dearest child.

Your own most affec. mother

ANNE O'BRIEN.

Do not let my writing so much torment you. . . . If I could tell it to you instead of writing I would rather, but as that is impossible until after January, I must be satisfied. Remember Ireland.

LETTER IV.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Oct. 25th, 1832.

MY DEAREST CHILD:

I long anxiously to hear from you. I wrote two letters to you, and I fear that instead of consoling they have pained you; but I felt so distressed lest you should not think sufficiently of the strictness of military discipline, and that this negligence might prevent you passing the examination. I remembered the case of your uncle Patrick. Though in actual warfare, because he was not in the field at the very instant when some deserters were punished, he was subjected to a trial (court-martial?). It was then that Col. Watmough stood by him,—though your uncle was first lieutenant and Col. Watmough a second lieutenant, that circumstance knit a friendship between them that you have become heir to. I found an old letter from your uncle* in which he tells me not

*This letter has been printed in the McDonogh collection. (See these RECORDS for December, 1901.)

to be too grateful to people who spoke well of him; he would much rather that I had said he never left it in their power to do otherwise. But enough of this. I hope my darling child that God will protect you and give you courage and fortitude.

I suppose you get the newspapers. There is an account in ours of Joseph Bonaparte having arrived in Dublin and O'Connell's house being fitted out for him; and also that England was sending over or rather pouring the military into Ireland—it seems as if they would have much trouble there. Mr. K . . . has received a letter from his friends in Ireland requesting his return, but I believe he will not go . . . has not determined on anything as yet. I believe he inclines to the Navy, if he can get an appointment. William Maitland is going to Pittsburg to Peter's wedding which is to be the 6th of next month, and in spring Peter intends coming with his lady to pay a visit to Grandmother. Mr. Wale and John left here three days ago for New Orleans; they seemed low spirited at going—it is very sickly there. Charlotte Nelson is with us yet and I think will spend the winter here. She amused Grandmother during her illness by translating some prophecies from the French; there was one in particular from St. Brigid, Virgin (she was Irish), in which she tells—or rather I will repeat the prophecy:

'The Prophecy of St. Brigid Virgin, under the Emblem of the Lily, Growing in the Western Field.'

'The Western Sun will produce a lily, which will grow up in an astonishing manner on Virginal Ground; its perfume will absorb all kinds of poison and its stalk will be stronger than the cedar. Oh! young man who art growing up upon the earth of the lily, listen to my counsels and engrave them on thy heart, consult thy conscience and know whether thou art of a Good or a bad race, for upon the Good race there exists an Old Prophecy, thus: the lily associated with the Great Eagle will hover from the West to the East against the Lion; the Lion without defence will be conquered by the lily which will spread its perfume over Germany whilst the Eagle in its flight will carry its renown afar.'

I have nothing more to say only beg my dearest child to write soon if it be only one line. I could relate some more of Charlotte's translations, only they refer to France, but if you wish let me know and I will write them to you.

May God bless my dearest child and preserve him in health and happiness and make him everything that is pleasing to Him. I embrace and bless my own dearest child.

ANNE O'BRIEN.

These six months will be the severest on you for you are on trial at present. It is a great comfort to me that you have excelled in your classes,—you know you are the pleasure of my life. Grandmother, the Bishop, Rev'd Donoghue,* send a thousand loves and blessings to you. Let me know how you are and if you wear cloaks in the winter on guard—write me everything. Your uncle and cousins, Mr. & Mrs. K. and Charlotte send their most affectionate love to you. James often says he will be groom to no other than yourself and it is he that “will take the right care of your horses.”

LETTER V.

FROM JOHN TO HIS MOTHER.

WEST POINT, Oct. 28, 1832.

DEAR MOTHER:

I received your welcome letter this morning. I was anxious to hear from you. You mention the fact of my

*Rev. Terence J. Donoghoe, builder and first rector of St. Michael's church in Kensington, Philadelphia. At this time he lived with the Augustinian Fathers in Fourth street. This clergyman seems to have displayed a rather singular fashion, not, however, so unusual in former days, of writing his family name. We have seen his signature frequently,—thus: “T. O'Donnoughoue,” then “Donoughou,” and “Donoughoue.” (—T. C. M. of COM. OF HIST. RESEARCH.)

The Bishop likely was Bishop Kenrick, at the time coadjutor of Bishop Conwell.

Uncle's being tried for an extremely slight offence. I think this should prevent your being troubled, for if we are tried for such slight faults, how inconsiderable must those faults be for which we are only "reported."

Mr. Kane, I am glad to see, prefers the land of liberty to all others. . . . You tell me that . . . inclines to the Navy. It is in many respects superior to the army; during the first three years they are on trial, during which time they have the rank and pay of a cadet; they then have to undergo an examination. If they pass this they are called a passed midshipman and have the rank and pay of a 2d. lieutenant in the army. They have fewer grades to rise and they rise faster than in the army. They only have the offices of midshipman, Lieutenant, Captain, . . . (I forget) and Commodore. A Lieut. has the rank and pay of a captain in the army. A captain has the rank and pay of a colonel; a commodore, the rank and pay of a general. In the army a man may become old and not have a higher rank than that of a major; whereas in the navy they are almost sure with a little care of becoming a commodore. After a certain time in the navy one is entitled to rise a grade; in the army it is not so. A cadet has to perform the duty of a private soldier, a midshipman that of an officer. Many leave the Point to go to sea as midshipmen. It is thought harder I believe to get an appointment in the navy than in the army. In the former there is always an opportunity to distinguish yourself; in the latter there is not.

I should very much like to read those prophecies. When you come up in January, for which time I long most anxiously on that account, I wish you would bring up Livy or some other Latin author in Latin and Xenophon or some other prose author in Greek with my Latin and Greek grammars and dictionaries, also a Spanish book with my Spanish grammar and dictionary.

That is, of course, if it is not too much trouble and you do not disapprove of it; for I cannot see the use of my ever having learned the languages if I am to forget them here. They (the books) will be of no use to me till after January as I will be preparing for my examination until then. I believe also that I shall have use for my mathematical instruments then. I would not like them to be trusted to the steamboat if they can be sent by hand. Ever since I heard you were coming in January I have been counting the days.

I remain your most affect. son,

J. P. O'BRIEN.

LETTER VI.

FROM JOHN TO HIS GRANDMOTHER.

U. S. MILITARY ACADEMY, Nov. 3d, 1832.

DEAR GRANDMOTHER:

I am waiting very anxiously for a letter from home; I am growing uneasy on account of not receiving one. I have been transferred up into the first section in French, so that I am now in the first section in both studies; if I can only keep in them there is no fear of my being found deficient in January. I am very well contented with my situation here and never enjoyed better health in my life. We are very well accommodated here, we have a good fire and wholesome provisions. We are kept employed either in military duty or studying Bourdon's Algebra except the short time allowed for recreation.

I hope and expect that . . . will succeed in his application either for a cadet's or midshipman's warrant. The country here is most beautiful at this season of the year—the river adds a great deal to the effect of the scene. Every day discovers new beauties; it is impossible to take any position without being struck by the view presented to your eyes. I long for the time when

Mother will come here. If . . . is going to apply for a cadet's warrant now is the time, as the appointments will be made in February; I think that if a great push were made he would get an appointment either in the army or navy. Each has its advantages and indeed I don't know which is the more advantageous; it depends on the inclination which a person has.

There is no news here as the life is so regular that the history of one day is the history of all.

Give my love to Mother, the Bishop, Revd. Mr. Donohoe, my uncle and cousins, Mrs. & Miss Nelson and in fine to every one whom I know.

I remain your most affec't. G. son,

JOHN O'BRIEN.

LETTER VII.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Nov. 6th, 1833.

MY DEAREST CHILD:

I received your very welcome letter; it has made me happy. I am delighted that you should yourself think of pursuing your studies after January, as I wish you to be accomplished as well as useful. I thank God and pray that He may make you all that is pleasing to Him. The Rev'd Mr. Kiley* hopes to see you in three weeks, as he intends going to New York and he says he would not go so far without paying you a visit. Mr. Nulty paid us a visit—he takes a great interest in your success. . . . has not as yet settled on any plan; he is no nearer than when he arrived from Montreal; tho' his wishes are strong, he has to wait his father's pleasure. William Maitland is in Pittsburg to be present at Peter's

*Rev. Jeremiah Keily (not "Kiley"), a priest of Philadelphia, one of the many Catholic schoolmasters of that city in the early part of the last century. Father Keily conducted a school for boys on the Ridge Road, somewhere near the grounds of Laurel Hill Cemetery. (—T. C. M. of the COM. OF HIST. RESEARCH.)

nuptials, which take place on this day. I rec'd a letter from Rev. Curran, who desired to be most affectionately remembered to you. Please God if I am spared I will try to be with you after January—when I shall talk a great deal more to you than I can write. The Bishop always asks most affectionately for you, and Mr. Johnson does the same. Charlotte Nelson is still with us, and we all go on much as usual. Mr. & Mrs. Kane are always delighted to hear from you—you have their best wishes to get through. James is a fine little fellow; Margaret and Edward Kane go to school to the Sisters. Whenever a letter comes from you Grandmother calls you her dear child: she says she knows you will be distinguished. I have not time to say much as the Post is going out, and T . . . is waiting to take this to the office. Write to me as often as you can. I embrace you in my heart—you are all my treasure. May God bless and protect my dearest son.

Your affectionate mother,

ANNE O'BRIEN.

Grandmother sends with mine her love and blessing to you. I shall write you some of the prophecies in another letter. Your Uncle and cousins, Revd. Mr. Donoghue and all friends send their best love to you. . . .

LETTER VIII.

FROM JOHN TO HIS MOTHER.

U. S. MILITARY ACADEMY, Nov. 10th, 1832.

DEAR MOTHER:

I cannot express the joy which I felt on receiving your letter, for I began to feel very uneasy as you had not written for some time. I am glad that my wishes with respect to my studies meet your approbation. I am very well and happy. I have not the least news of

any kind to inform you of; in fact there can be none here except about court martials, &c., which would be dry stuff to any one who was not acquainted with the parties &c.

I wish Peter joy on his *nuptials* and were I not so far off I would request some of the bride's cake. I shall ever feel grateful for the interest which Mr. Nulty and the Rev'd. Mr. Curran have taken in my welfare; they have always been very kind to me. I am counting the days to January when I shall see you.

You see I just put down the things that come uppermost in my mind however unconnected they may be, which I perceive makes the letter have very abrupt transitions. However I know you like me to put down my thoughts just as they present themselves. Give my love to Grandmother, the Bishop, Rev'd Mr. Donohoe, my Uncle and cousins, Mrs. & Miss Nelson . . . and all whom I know . . .

I remain your most affectionate son,

J. P. O'BRIEN.

LETTER IX.

TO JOHN FROM HIS GRANDMOTHER.

November 11th, 1832.

MY DEAR CHILD:

Your letters always give me pleasure but your last made me joyful to find you so happy and content with your situation and that you have been promoted to a higher class. Your good mother had fears about you but I always knew you would succeed. Her anxiety is so great for you that the least thing alarms her. She wrote to you the very day I received your letter, I hope you will have the pleasure of seeing her in spring—please the Almighty who is the disposer of all things. William Maitland is in Pittsburg; he left here the 2d. of the month to see his brother married on the 6th. We have

not heard from him yet. We expect him back by the 13th. . . . still continues to wish for a position in the Navy. I believe it is not so necessary to know mathematics in that capacity as for West Point. . . . We have not heard from Mr. Wale since he sailed. I received a letter from the Rev'd. Mr. Leavy,—he made great inquiry about you, he seems very much interested for you.

My darling child, I must still remind you not to forget your holy religion. Have you ever seen a priest since you went there? Revd. Mr. Smith and the Rev'd Mr. Quarters (?) said they would visit you. Rev. Mr. Kiley called on us today—he said he expected to go to New York and that if he did he would pay a visit to you, but I fear he is not to go this time. My love, do remember on Sunday to unite your heart with the faithful in offering the adorable Sacrifice of the Mass and God will bless you and make you a happy man—do not, my child, forget the early lessons you received and God will be your Father and your guide—He will preserve you in the midst of dangers. May He take charge of you, and the glorious Queen of Heaven be a mother to you, is the prayer of

Your affectionate G. Mother,

MARGARET McDONOGH.

Your Mother sends a thousand blessings and love to her only child, the Bishop, Revd. Mr. Donoghoe, &c., &c. . . .

LETTER X.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Nov. 20th, 1832.

MY DEAR CHILD:

I fear it will seem very long to you before you receive this letter. I have hoped to be with you in January and

perhaps I may, but Grandmother fears that I cannot travel at that time as the steam-boats may be stopped. I have in the meantime, as Revd. Mr. Powers is here and intends returning to N. York to-morrow, pack'd up your books and case of instruments in a small box and directed them to the care of Mr. Clarke, New York, to be kept until you send for them. I did this lest they might not be admissible (to the Academy). If they are, you can write to Mr. Clarke for them immediately on receipt of this and I know that he will be particular in forwarding them. Col. Watmough is in town,—he was married last Thursday to a lady in Washington, came on here immediately and returns in four or five days. Grandmother paid him a visit with . . . to request him to make application for . . . as a cadet at . . . as . . . preferred the Navy. Col. Watmough thought that in the Navy there was a better chance. He says he will urge Grandmother's claims and represent that . . . is her grandson. . . . is to go to Mr. Nulty this evening and Col. Watmough recommended . . . to also study Spanish and Italian as they would be extremely useful to him in the Mediterranean. But he told . . . not to be too sanguine of an appointment, although he would use his utmost endeavour for him. He also said that his own name is never mentioned without that of your Uncle [*Lieutenant McDonogh*] and Captain Williams. The Colonel remarked that yours was a particular case, it having been his first application; he was very much pleased to hear you were so happy. I shall conclude this letter now as I intend writing again this evening. Grandmother and all are well and send their love. May God bless and protect my darling child. I embrace you in my heart for you are the comfort of my life.

Your own affectionate mother

ANNE O'BRIEN.

LETTER XI.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, November 21st, 1832.

MY DEAR CHILD:

I wrote to you yesterday, and this morning the Rev'd Mr. Powers took your small trunk—the one Mr. Wale presented you with—into which I put your Latin, Greek and Spanish dictionaries and grammars, with the exception of a Spanish grammar, for I could not find one among your books. I also sent Lempriere's (?) Classical Dictionary, a small Horace, Juvenal, Cicero . . . I sent your mathematical case to be filled as I only got the rule from Emmittsburg,—the compass I suppose you will never get. I thought I would have had the case to send with your books, but I did not get it in time. Rev'd Mr. Keenan is in town, and as he corresponds with Mr. Clarke I requested him to mention in his letter to Mr. Clarke to please keep the trunk until you should write to him—I thought the river might close and that I would not have another such opportunity. If you wish for a Spanish grammar, and Livy, request Mr. Clarke to get them for you and to charge them to Grandmother, as I do not think I can get a safe conveyance from here. As soon as I can I will be with you, but Grandmother thinks I should not go before February or March. Grandmother received a letter from John Wale to-day: they arrived in N. Orleans after a short passage of ten days from pilot to pilot. If Rev'd Mr. Keenan could stay away from his parish two weeks he would pay you a visit,—he never stops speaking of you with affection and always says there is no doubt that you will accomplish everything. Rev'd Mr. Kiley could not go on with Rev'd Mr. Powers. . . . commenced last night with Mr. Nulty and this morning with the Spanish priest

—they intend to try every means to have him in the Navy as that is what he prefers. Grandmother received your letter this morning—I am delighted that you have a great coat and . . . good fires. My dear child you are the comfort of my life; God, I hope, will bless and protect you. In some of those prophecies they say that everything will conquer under the Sacred Heart; you know there is an Order of that name, but they say people will wear an image of it and have it in their houses; and that in 1840 there will be peace and that the King who will then be on the French throne will be without reproach; and many other things which I will tell you another time. Your Uncle Maitland comes in . . . and hears your letters read with pleasure. . . . William has returned from Pittsburg. He was very much pleased with his excursion and likes Peter's choice very much. . . . I believe I have told you all of consequence, and now, my dearest child, I embrace and bless you and pray God and the blessed Virgin and your guardian angel to protect you, my own child.

Your affectionate mother,
ANNE O'BRIEN.

LETTER XII.

FROM JOHN TO HIS MOTHER.

WEST POINT, NOV. 23d, 1832.

DEAR MOTHER:

I received your welcome letter yesterday morning; nothing could have given me more pleasure as I had been expecting one for some time. I would prefer having those things sent up by hand if possible. I wish Col. Watmough great joy on his marriage. The principal reason for my writing now is to request some money in order to get my watch repaired. It was injured, I am ashamed to say, by my own carelessness, for by some

means or other when I was washing I let it fall into a bucket of water. I would not ask you for anything of the kind were our pay given to us in cash or if the watch could do without repairs, but I am afraid to let it remain as it is for the rust might eat up the works. . . .

I am very well and happy. I must now conclude as there is no news here. Give my love to Grandmother, the Bishop, Rev'd. Mr. Donohoe, Uncle, cousins, Mrs. & Miss Nelson . . .

I remain your most obedt. son,

JOHN O'BRIEN.

LETTER XIII.

TO JOHN FROM HIS GRANDMOTHER.

MY DEAR CHILD:

Your Mother sent you a little change as it is near Christmas, but should it be against the rules for you to receive it report it immediately to the Treasurer. Let nothing induce you to do anything against the rules of the house; suffer anything before you should err in that point; this is essential to your Honor and Integrity, characteristics which you have always sustained from your Infancy, and which I trust in God you will always support to the last day of your life. We heard your watch was injured, and knowing that you had bought an overcoat and would therefore be unable to pay for repairs to the watch, I induced your Mother to send you money, but should it be against the rules for you to make use of it give it up to the Treasurer, for if the watch were of Diamonds, we would rather have it at the bottom of the ocean than that one charge should be brought against you. And my dear Child, let your letters to us be as they always were—*sincere*, for or against you; you know, my Love, it is your interest we study, it is not money or anything else but yourself and

all that concerns your welfare. I called on Lawyer Watmough this day; he said he was deeply interested for you and that he looked forward for you to be a great man. May it be so, for you cannot be great unless you are good. May God bless you my dear child and preserve you from all harm.

Your affectionate G. Mother,
MARG'T McDONOGH.

Nov. 26th, 1832.

LETTER XIV.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Nov. 26th, 1832.

MY DEAR CHILD:

I rec'd your letter this minute and hasten to answer it. I am delighted that you are well and happy. In your next tell me what you learn there, if any Spanish? and tell how you are situated as to rooms. I suppose the examination will commence the 1st. of January. I hope to be there the 1st. of February. Take care of yourself, my dearest child; be particular in everything, as you know it is the greatest happiness of my life to hear you spoken of with Honor and to know that you deserve it. Sartoria (or Cartoria)* your old school-fellow, sails for Leghorn to-morrow. Rev'd Keenan left here on Saturday. Write immediately to me. Grandmother is well—she and all friends send their love to you. Grandmother unites with me in sending love and blessing to you.

Your own affectionate mother,
ANNE O'BRIEN.

I have not been very well, but am getting better.

*Sartori seems the name meant here. The father of this lad was likely that worthy Catholic gentleman, John Baptist Sartori, who with Col. John Hargous, another exemplary Christian of Philadelphia, in the early years of the nineteenth century, was instrumental in rearing the first Catholic church building in Trenton, N. J., dedicated to their patron Saint, St. John Baptist, Precursor of Our Lord. (—T. C. M. of Com. of HIST. RESEARCH.)

LETTER XV.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, DEC. 1st, 1832.

MY DEAREST CHILD:

I feel most anxious to hear from you: in your last letter you signed yourself, Your most obedient, instead of, as is always your custom, your most affectionate son; both are good, but affectionate includes all. My own child, you are the comfort of my heart; write soon to me and tell me every thing you think. Rev'd Mr. Kiley call'd here,—he tells me he will see you before Christmas and it has revived my spirits; if you are only well and happy I think all things follow. I wish you would write to Mr. Clarke and tell him to keep your books until Rev'd Kiley goes up as he will take them to you. We are all well here. . . is decided in his choice of the Navy; he and Miss Nelson study Spanish and in the evening he goes to Mr. Nulty. Hasten to write to me: we are all anxious to hear from you. Col. Watmough delivered an address in which your Uncle's name is mention'd [*Lieutenant McDonogh*]. If I can get a copy of it I will send it to you. Grandmother, the Bishop, Rev'd Donoghoe send their love and Blessing to you, also . . . Please God I hope to see you in February. God bless & protect you, my dearest child.

Your own affectionate mother,

ANNE O'BRIEN.

LETTER XVI.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Feb. 20th, 1833.

MY DEAREST CHILD:

I rec'd your welcome letter, which is the greatest pleasure I can have. I am now thank God able to go

about again and I hope I shall be better than for a long time past. Mrs. States (?) Cadet Haupt's mother, call'd to see me. I felt very much gratified that you spent an evening with her. I think she is a very affectionate woman. My Mother call'd to see Col. Watmough about . . . He behaved with the greatest attention to Grandmother and said he would remember—that he did not say much but he never lost sight of the matter;—still he does not think . . . will get an appointment before June,—he says there are five hundred applicants. We have nothing new at present . . . Your Uncle and cousins are well; when they write from Pittsburg they always desire to be remembered to you. Mary Kerrigan who lived with us a long time ago was here and asked for you. She repeated with great pleasure many little things of you—particularly how she used to make you settle with Gerard Hemphill. She lives now with Captain & Mrs. Connor; he is in the Navy & Mrs. Connor is daughter to Dr. Physic. Mrs. Connor told me Mary made her laugh until the tears roll down her cheeks. They are all going to Augusta for the winter and are to live in the same house with Rev'd Mr. Marie—I think Major Gates' son came to New York under his care when going to West Point. Anthony Holmes is in town; he was asking for you; he is going to New Orleans in a few days. Grandmother got a letter from Mr. Wale—they were all well. John Wale will be quite jealous if you do not answer his letter.

22d.—I began this letter two days ago—there has been a letter from . . . to-day; he has left Georgetown College and is going to Emmitsburg. Rev'd Mr. Jameson is President of the College; he dined with us to-day—he says he thinks he has some interest with the Navy Department. . . . has been introduced to President Jackson in Washington.

Your own affectionate mother prays God to bless her darling son. I embrace you.

ANNE O'BRIEN.

Bishop Conwell, Rev'd Donoghoe, Grandmother, send their love and blessing to you; your Uncle and cousins, Mr. & Mrs. Kane, Margaret O'Brien, send their most affectionate love to you, Mr. & Mrs. Ward desire to be remembered to you. Mary Kerrigan says she hopes you do not forget her.

Rt. Rev'd Bishop Purcel [*sic*] has gone to his diocese.

Your own affectionate mother,

A. O'BRIEN.

LETTER XVII.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, April 11th, 1833.

MY DEAREST CHILD:

I would have written before, but I have been laid up with a cold. Now, thank God, I am able to be about again and feel much better than I have for some time, but Dr. Darrach* thinks it would not be well for me to go to West Point until the weather has settled and that, he says, will not be until the last of June. I hope then to have Margaret and Ellen Maitland with me. Ellen has commenced to make a guard-chain for you which she says will be very handsome. William Maitland left here three days ago for Pittsburg. . . . has not heard anything from Washington yet. Col. Watmough is in town and Grandmother intends to pay him a visit. Lawyer Watmough was here; he says there is good hope for . . . he enquired very affectionately for you

*The same who is supposed to have written the obituary notice of Mrs. McDonogh, referred to in the Memoir of Lt. McDonogh. Dr. Wm. Darrach's son is at present a well-known physician in Germantown.

and predicts great things for you. My darling child, I hope God will make you acceptable to Him and bestow every virtue on you; you know you are the Pride and Pleasure of my heart and of Grandmother's. I would have preferred going to see you in May as I think there will be fewer visitors then, but I must submit to the Doctor's laws. Rev. Mr. Whelen often asks me if you mention him in your letters . . . he says he knows two young gentlemen at West Point, from Bardstown, I think—and the first opportunity he has he will pay you and them a visit—he thinks he may see you in three weeks. Not long ago Mr. Hemphill asked me what had become of you; when he was told where you were, he turned to his sons and said, "There boys, do you hear that? One of the first institutions in the United States!" he seemed to say it with the greatest triumph and pleasure. Gerard Hemphill . . . desires to be remembered to you. Rev. Messrs. Donohoe* and Whelan are leaving St. Joseph's church—the Jesuits are expected every day to take possession of it,—it is their property. The people are building a church in the Northern Liberties for Rev. Mr. Donoghoe; it is to be call'd St. Michael's. Rev'd Mr. Whelan is to attend Trenton, and it is from that place he intends taking a trip to see you. I think you will have many visitors this summer,—Rev'd Mr. Purcell—& I believe Mr. Nulty if he can get off. He is teaching at present some of the Butlers, who arrived here from France some time ago. I believe he gets two thousand dollars a year for teaching them. He desired to be particularly remembered to you. I must conclude as it is near the hour to send this off. Grandmother will write soon to you—in the meantime she sends her blessing & love to you from her heart,—the Bishop, Revds.

* Elsewhere "Donoghoe" and "Whelen."

Donoghoe & Whelan send their blessing and love to you, your uncle, cousins . . .

I embrace you a thousand times, my darling child; you know you are the pleasure of my life. May God protect and bless you.

Your own affectionate mother,

ANNE O'BRIEN.

Write often & pray dont mind your Latin books if they interfere with your studies, duties or recreation.

(To be Continued..)

SACRAMENTAL REGISTERS
OF
MARRIAGES AND BAPTISMS
AT ST. AUGUSTINE'S CHURCH,
PHILADELPHIA, PA.

TRANSLATED WITH NOTES BY
REV. THOMAS C. MIDDLETON, D. D., O. S. A.

IN the first volume of these RECORDS for 1884-1886, pp. 244, 245, is a minute to this effect, that as studies in genealogy are acknowledged by historical adepts as a necessary factor in researches into the ancestral past of peoples, therefore, the AMERICAN CATHOLIC HISTORICAL SOCIETY resolved to appoint five of its members as a "Genealogical Department."

Furthermore, in pursuance of this scheme the SOCIETY began right away the publication of various name-lists of the Faithful, showing the cosmopolitan character of Mother Church, belonging to divers of her missions in the colonies, especially in Pennsylvania, during the eighteenth century. Besides English, German and Irish names in these lists we have met with Spanish, Portuguese, French, Italian and negro.

Among these honor rolls of our ancestors, embracing merchants, surgeons, physicians, school-teachers, as well as patriots, are church registers of marriages, baptisms, deaths and burials that had been kept, some at Goshen-

hoppen, now Churchville, in Berks county, Pennsylvania, which included many mission centres of Catholic worship, besides Reading and Haycock, others at St. Joseph's and St. Mary's churches in Philadelphia, wherein one may read the names of many New Jerseymen during the colonial period, then in care of the priests attached to the first-named church, with a few excerpts, moreover, from the sacramental books of the venerable though now abandoned mission of St. Mary of Coffee Run in south-eastern Pennsylvania (preserved among the cathedral archives of Wilmington, Delaware), along too with some very few other transcripts from church records in Baltimore, Maryland.

Besides these lists of the Faithful in the four-named states, the SOCIETY has published copies also of several wills, deeds of land titles, successions of ownership, surveys and the like legal instruments of two centuries ago. In such old-time memoirs, along with the names of very many thousands of our forefathers in the Faith, the reader will find mentioned also in many cases their condition and business in the world, their place of residence, burial grounds and other bits of archaeological lore.

As in his notes on the many mission registers published in these RECORDS, the writer has shown sufficiently (he opines) at least from a general view-point the helpfulness to genealogist and antiquarian in such name-lists, hence here little else it seems needs be added on the value and importance to history, of a study of ancient church books as well as secular.*

In continuance of this scheme, the value whereof to the student of ecclesiastical archaeology needs little, or no demonstration, here are published the sacramental

*The student is referred especially to the various prefaces bearing on the sacramental registers of Philadelphia, Goshenhoppen, Coffee Run, Wilmington, and St. Peter's and St. Patrick's churches of Baltimore.

registers of Marriages and Baptisms for the opening years of the century just elapsed, that are preserved at St. Augustine's church—the fourth place by rank of seniority of Catholic worship established in Philadelphia, in charge of Augustinian Fathers.

To our regret there are no interment lists extant relating to the old cemetery on the north side of this church. It is likely that along with nearly all other books of record in care of the Fathers they perished during the destruction of church, convent, etc., in the riots of 1844.

Only three registers of the earliest period of St. Augustine's have been preserved—the two above mentioned, then one containing the names of the contributors to the church in 1796, year of its foundation, and the list of original pewholders in 1801—both published in these RECORDS.*

In 1796, to give briefly some few of the salient points relating to this XVIIIth century Catholic shrine,† the Augustinians through the agency of Reverend Doctor Matthew Carr, one of that brotherhood, who had come from Ireland, in the previous year, in order to found a branch of his society in the United States, made a settlement in Philadelphia, where he erected a church, house and school, of his order through the advice chiefly of Bishop Carroll, who appointed him shortly after vicar general for eastern Pennsylvania.

The church building, which was dedicated to God, the Supreme Being, in honor of St. Augustine, of Hippo, founder of the Augustinian brotherhood, was begun in the early fall of 1796, and during the summer of 1801 (June 7), completed far enough to allow of Divine wor-

* *Records Amer. Cath. Hist. Society*, i, 351-356.

† The story of early St. Augustine's has been told with great clearness and accuracy by the late Thompson Westcott in these RECORDS (i. 165-206).

ship therein, thus becoming a new mission centre for the spiritual oversight of Catholics, especially in northern Philadelphia, nay, of the residents in the districts beyond the city as far as a priest could travel.

The extensive care of these first Augustinians in Philadelphia appears from the registers themselves, wherein frequently is recorded the fact that they administered to the Faithful at Frankford, Germantown, Bustleton, Manayunk, Norristown, then Lambertton, Burlington and Trenton in New Jersey.*

While in the same year (1801), Dr. Carr, who up to this had been in residence at St. Joseph's, made his home in the new house of his order—the first convent for men founded in what was then the United States—that had been built for him at the rear of the church, on Crown, now North Lawrence street.†

But to come back to our registers. In the first years of his residence in Crown street, Dr. Carr, whose earlier registrations of marriages and baptisms may be consulted at St. Joseph's, opened as a matter of course a fresh set of church books for St. Augustine's—two large folio volumes (now bound in skin)—one for marriages, with the first dated October 20, 1801, the other for baptisms, from the eighth of the same month and year, when this sacrament was first administered (it appears) in the new church.

The first leaf of the baptismal register as now extant opens abruptly without proper heading, its first lines at the very top of the page recording the entry of the bap-

* At Trenton lived John Baptist Sartori,—his name will be encountered in the registers,—a gentleman of high standing, of ample means, and later U. S. Consul at Rome, Italy, where he was born, and in the early fifties of the last century died at an advanced age. In Trenton, the church of St. John Baptist was founded chiefly through the energy of Mr. Sartori and Captain John Hargous. (—From paper by John D. McCormick in *Daily True American*, Trenton, N. J., October 19, 1894.)

† The city *Directory* for 1802 has the following reference to the new Augustinian house:—"Rev. Matthew Carr near 39 Crown St."

tism by Dr. Carr of "Emily Frances Brazier." As this page is numbered "2," the surmise (it seems) is permissible that on the preceding page *one*, may have been set the usual title, or heading, of the register, with perhaps, at the most, the entries of some four or five baptisms, the number the doctor was wont to put on a page. His successor in the rectorship, Dr. Hurley, it may be observed, used to make twelve entries on a page, Father Doyle five, Father James O'Donnell four.*

Here are the names of the clergymen—residents and visitors—recorded at St. Augustine's as officiating at marriages, or baptisms, as ministers, sponsors, or witnesses: †

NAMES OF CLERGYMEN.

1801	{ Matthew Carr, D. D., O. S. A. (M. B.).	1807	{ Peter Babade (B.).
	{ George Staunton, O. S. A. (M. B.).		{ M. Lacey (B.).
	{ Raphael Fitzpatrick (M. B.).	1809	{ Matthew Hérard (B.).
1802	{ Philip Stafford, O. S. A. (B.).		{ William Elling (B.).
	{ ——— Normanville (B.).	1813	{ James Harold (M.).
		1819	{ P. Rosetti (M.).
1803	{ Michael Hurley, D. D., O. S. A. (M. B.).	1821	{ Henry Doyle (M.).
	{ John Rosseter, O. S. A. (B.).		{ John Tuomy (M.).
	{ Thomas Flynn, Trappist (B.).	1822	{ Thomas Heyden (M.).
1806	{ Matthew O'Brien (B.).	1823	{ Philip Lariscy, O. S. A. (M.).
	{ Balthassar Torelli (B.).		{ John Walsh (M.).
	{ Peter Helbron (B.).	1824	{ James Smith (M.).
		1825	{ Robert Browne, O. S. A. (M.).

* Regarding these two old sacramental registers, it is noteworthy that during the riots of '44, Colonel Peter Albright, formerly a member of St. Augustine's, where he had been baptized February 14, 1808, now however one of the bitterest enemies of the Faith as well as ringleader of the church-burning mob, sought in his well-known fury against the worshipping-place of his fathers to destroy the record of his baptism. But fortunately for book-lovers,—the writer of these lines having so been informed by the late venerable Father Stanton of St. Augustine's,—the registers at the approach of these XIXth century Vandals in the neighborhood of the church, were hurriedly hidden away in the cellar furnace of the convent, whence subsequently they were restored to the Fathers, tho' somewhat injured and broken from their mishandling. (See also Shea's *The Catholic Church in the U. S.* (N. Y. ed., 1856, p. 257), who, referring to Colonel Albright, observes that "he died soon after very wretchedly in an oyster cellar; his brother Jacob perished at a fire; [while] his widow and daughter were drowned in the Delaware in 1856.")

Thus we may account for the missing folio. Not long after the riots the two registers were rebound as we now have them.

† In these RECORDS are published the marriages down to 1830; the baptisms to 1810. The letters—*M* and *B*—accompanying each clergyman's name denote in which register—of Marriages or Baptisms,—his name first appears. The year of first appearance also is added.

1826 { Constantine C. Pise (M.).
 { John Fitzpatrick (M.).
 1827 { John Reilly (M.).
 { Edward F. Mayne (M.).

1828 { William O'Donnell, O. S. A. (M.).
 { Nicholas O'Donnell, O. S. A.* (M.).
 1829 Michael Curran (M.).
 1830 { Edward McCarthy (M.).
 { William Clancy (M.).

These registers, it may be noticed, display a somewhat disappointing scarcity of autographs in entry and signature of visiting clergymen especially. Thus Dr. Carr himself, who wrote a scholarly, easy-running hand, made all the registrations for Fathers Raphael Fitzpatrick, Staunton, Helbron, Torelli, Harold, Rosetti, and occasionally for Father Smith. The other clergymen made their own entries: Stafford in a somewhat ungainly hand; Hurley, cramped, stiff, and angular; Babade clear and easy to read, as were Doyle's, Lariscy's and Smith's; while Tuomy's letters are very ill-shaped, and Heyden's a scrawl, hard at times to make out, the same as Hurley's.

With other regretful omissions, we miss, too, in these registers confirmation lists for this early period, and yet it is certain confirmation was administered at St. Augustine's as early, at least, as 1821, when Bishop Conwell conferred that Sacrament, on Sunday, July 15 (*Diary of Mary Lloyd*), a *lacuna*, however, that the student will deplore in the archives of very many, if not all, mission churches of the olden time. As regards this scarcity of confirmation lists in ancient church books, the writer is of the belief that the usage of recording the names of such as had received confirmation dates only from the latter half of the last century.

The following observations on St. Augustine's registers may be of use to the reader:

(1) With a few exceptions in French and English, the several entries are in Latin.

* Father Nicholas O'Donnell seems to have written his family name indifferently with one *l*—his usual style in these registers—or two.

(2) In rendering into English such Christian names as "Anna," "Jacobus," "Joanna," "Ludovicus," or "Ludovica," "Maria" and "Susanna," we have given as their equivalents Anna, James, Jane, Louis or Louise, Mary and Susan, though occasionally we have used instead the equally familiar forms of Ann, Jacob, Joanna, Maria and Susanna.

In conclusion, we may add that the sum total of marriages recorded at St. Augustine's for the years 1801 to 1830 inclusive is six hundred and eleven (611); while the baptisms from 1801 to 1810 inclusive, number seven hundred and thirty-nine (739), the marriages for this same period being one hundred and twenty-nine (129).

FR. THOMAS C. MIDDLETON, O. S. A.

Villanova College, Pa.,
May 4, 1902.

MARRIAGES FOR 1801.

Mulcahy—Green: Oct. 20, 1801, by "Rev. M. Carr," William Mulcahy and Margaret Green; witnesses, Patrick Linehan, Gerald Byrne, John Taggart, and many others.

Berthonneau—de Ségur: This day, October 27, one thousand eight hundred and one, I, the undersigned, "Vicaire général de Monseigneur l' Evêque de Baltimore et Pasteur de l' Eglise St.-Augustin de Philadelphie," after publication of the usual banns and no opposition having been offered, have given the nuptial blessing to Mons. Pierre Henri Berthonneau, native of Cheneae, department of Dordogne, in France, eldest and lawful son of the late Jean Berthonneau and his wife, Jeanne Beausolel, formerly married to Anne Corderoy and Marie Victoire Ségur Bouzeli, native of Mescoule, of the said department of Dordogne, eldest and lawful daughter of Mons. Isaac Ségur Bouzeli and the late Jeanne Ejurie [*or may be* Eyméric], widow of the late Mons. Louis Durege de Beaulieu; witnesses, Messieurs François Felix, Antoine Joseph Monneron, Pierre Barran, and Joseph E. G. M. de La Grange, who have hereunto signed, together with the said spouses, and me, the pastor aforesaid. [*Then follow these signatures:*]

"Berthonneau,"	"J. h. Monneron,"
"Victoire de Ségur [rest	"Barran,"
illegible],"	"J La Grange,"
"Is Felix,"	"Matthaeus Carr, Pastor,
	etc., qui supra."

Flannery—Cunningham: Nov. 2, by "R.[ev.] M. Carr," Matthew

Flannery and Bridget Cunningham; witnesses, John Cunningham and Michael Daily.

McGowran—McCahy: Nov. 9, by "Rev. M. Carr," James McGowran, widower, and Joanna McCahy; witnesses, Edward Ford and William Russel.

McAlpin—Doyle: Nov. 22, by "R.[*ev.*] M. Carr," Thomas McAlpin, widower, and Mary Susanna Doyle, widow; witnesses, William Franklin Read and John Read.

Melton—McCay: Dec. 30, by "Revdo Raphael Fitzpatrick," approved Missionary [*the words are* "Missionario approbato"], Philip Melton and Rose McCay; witnesses, Barnaby McCloskey and George Daly.

Marriages for the year—six.

MARRIAGES FOR 1802.

Naff—Naaf [*sic.*]: Jan. 10, by R.[*ev.*] George Staunton, William Naff and Mary Naaf; witnesses, Michael Fegan and George Daly.

Kelly—Hope: Jan. 21, by Rev. M. Carr, Matthew Kelly and Eliza Hope; witnesses, John Bedford, John O'Brien, and many others.

Murray—Reynolds: Jan. 30, by R.[*ev.*] George Staunton, Michael Murray and Catharine Reynolds; witnesses, James Wickam, Barnaby Gallagher, Thomas Bolton, Patrick Barry, and many others.

Collins—Foley: Feb. 11, by the same, Andrew Collins and Eleanor Foley; John O'Reily, James Redmond, and many others.

McGee—Reynolds: Mar. 1, by "Rev. M. Carr," Thomas McGee and Juliana Reynolds; witnesses, John Baptist Christopher, Andrew McGee, and many others.

Denn—Redmond: Mar. 14, by the same, Patrick Denn and Lucy Redmond; witnesses, George Irwin and Martha Irwin.

Winters—Williams: Apr. 20, by R.[*ev.*] George Staunton, Patrick Winters and Anna Williams, Catholics; witnesses, James Redmond, Paul Dowlan, Philip McGuire, and many others.

Tarascon—La Pointe: This day, July 1, one thousand eight hundred and two, I, the undersigned, vicar-general of monsigneur, the bishop of Baltimore, and pastor of the church of St. Augustine, of Philadelphia, after the publication of the usual banns and no opposition having been offered, have given the nuptial blessing to Monsieur Jean Antoine Tarascon, native of Cabanne, *vignerie* of Tarascon, in Provence in France, natural and lawful son of Mons. "henry" Tarascon and of his wife—"dame"—Marie Rose Gillot, and "Dame" Elizabeth Louise Bertrand Lapointe, lawful daughter of the late Mons. Jean Baptiste Bertrand De la pointe and of his wife—"dame"—Louise de Colmesnil, native of the parish of St. Jerome de la petite Nievre, west of the French portion of Santo Domingo; the witnesses, Mons. Denis de Cottineau, Mons. Gabriel

de Colmesnil, Mons. Louis Anastase Tarascon, and Mons. Jean Achille De [*sic*] Cottineau, have hereunto signed, together with the spouses, and me, the aforesaid pastor.

[*Then follow the signatures, as follows:*]

"J. A. Tarascon,"	"De Cottineau,"
"E. bertrand de lapointe,"	"A. Cottineau,"
"L. A. Tarascon,"	"Matthaeus Carr, Pastor
"De Colmesnil,"	ut supra."

Stafford—McDonough: July 5, by Rev. M. Carr, Thomas Stafford and Anna McDonough; witnesses, Laurence Ennis, James Redmond, and very many others.

Callaghan—Kelly: July "112" [*sic*], by the same, Michael Callaghan and Elizabeth Kelly; witnesses, John Reily and Michael Murphy.

McDonough—Connor: July 25, by the same, James McDonough and Anna Connor; witnesses, Patrick Kelly, William McDonough, and very many others.

Kelly—Keogh: Sept. 20, by the same, John Kelly, widower, and Mary Keogh, Catholics; witnesses, Raymund Byrne, Patrick Linehan, and very many others.

Clendinnin—Logue: Nov. 7, by the same, Alexander Clendinnin and Anna Logue; witnesses, Michael Leahy and James Logue.

Bivins—Bivins: Nov. 26, by Rev. George Staunton, John Bivins and Catharine Logue Bivins; witnesses, Michael Leahy, Daniel Diny and Thomas Uncleson.

Dougherty—Huntly: Dec. 14, by Rev. M. Carr, Martin Dougherty and Mary Huntly; witnesses, Anna and Margaret Cauffman, with others.

Sharkey—Lawless: Dec. 20, by the same, Patrick Sharkey and Anna Lawless; witnesses, Hugh Davit, Catharine Dunn, and others.

Marriages for the year—sixteen.

MARRIAGES FOR 1803.

Maher—Burns: Jan. 11, by Rev. M. Carr, Pierce [*"Pierius" in the original*] Maher and Eleonor Burns; witnesses, Raymund Byrne, Mathew Carey, and very many others.

McCann—Healy: Jan. 20, by Rev. Philip Stafford, Thomas McCann and Elizabeth Healy; witnesses, Nicholas Resse, Margaret Resse, and many others.

Lavary—Reily: Jan. 31, by Rev. M. Carr, Michael Lavary and Anna Reily; witnesses, John Parke, Philip Reily, and very many others.

O'Donnel—Hearn: Feb. 3, by the same, Patrick O'Donnel and Margaret Hearn, widow; witnesses, Charles Calaghan and Christopher Murtagh.

Ferrall—Towers: May 17, by the same, Charles Ferrall and Mary Towers; witnesses [*named in the entry by the clergyman*], George

Plumstead and Stephen Kingston. [*Then follow the signatures of*
 "Charles Ferral," "Geo. Plumstead,"
 "Mary Towers," "Stephen Kingston," and
 "Mary Linn," [*what looks like* "W.] Eckard."

Quickly—Daugherty: June 5, by "Revdo Ph. Stafford," Michael Quickly and Christiana Daugherty; witnesses Michael Cummins, Eleonor Cummins.

Campbell—Stuart: Aug. 16, by "Rev. M. Carr," James Campbell and Joanna Stuart, Catholics; witnesses, John Kauffman and Robert Campbell.

McNama—McGereghy: Aug. 18, by R.[*ev.*] George Staunton, Michael McNama and Sara McGereghy, Catholics; witnesses, James McDevitt, Hugh Lynch, Robert Caldwell, Charles Cassin and James Dixon.

[*Then begins an entry as follows:* "Aug. 30, by Rev. George Staunton," *but the rest blank.*]

Borrekens—Frazer: Sept. 17, by "Rev. M. Carr," Henry P. Borrekens and Anna Frazer, Catholics; witnesses, Robert Whitehead and E. H. Schobbens.

Dessia[?]*—*Chapman: the same day, by the same, John Dessia[?] and Mary Chapman, Catholics; witnesses, Hannah Burns and Catharine Hesshysen.

McCorsson[?]*—*Carr: Sept. 22, by Rev. George Staunton, John McCorsson[?] and Eleonor Carr, Catholics; witnesses, Patrick Banon and Thomas Walsh.

McDermot—Byrne: Dec. 1, by the same, Edward McDermot and Mary Byrne; witnesses, John Taggart, Pierce Maher, John Watson and Redmond Byrne.

Sproul—Manahen: Dec. 22, by "Revdo Michael Hurley," John Sproul and Sarah Manahen; witnesses, Thomas McAlpin, Mary Susanna McAlpin and Jane Taylor.

Marriages for the year—thirteen.*

MARRIAGES FOR 1804.

Donnelly—Carr: Feb. 5, by Rev. M. Carr, Charles Donnelly and Margaret Carr, Catholics; witnesses, Hugh Morrell and Bernard O'Reilly.

O'Reilly—O'Reilly: Feb. 9, by the same, Bernard O'Reilly and Catharine O'Reilly; witnesses, John Parker and Hugh O'Reilly.

O'Reilly—Bradley: Feb. 12, by the same, Terence O'Reilly and Margaret Bradley, Catholics; witnesses, Laurence McLavary and John Fox.

*In the *Register of Baptisms* (p. 22) a slip of paper pasted thereon has the following memorandum: "Thomas Sheridan [*anā*] Catherine Smith Married about 1803." Then immediately underneath this other: "Mary Ann Seridon Baptized in the same church [St. Augustine's] born 1805."

- Hudson—Byrne: Apr. 1, by the same, Henry Edward Hudson and Bridget Byrne; witnesses, Patrick Byrne, James Malon, and very many others.
- Krilly—Boydman: Apr. 14, by the same, Michael Krilly and Susan Boydman; witnesses, John Molloy and Esther Molloy.
- O'Brien—McGinnis: the same day, by the same, Robert O'Brien and Eleonor McGinnis; witnesses, Rosaly Capron and Agnes O'Connor.
- Callaghan—Fennell: Apr. 26, by the same, Charles Callaghan, widower, and Catharine Fennell, Catholics; witnesses, James Dobbins, Rachel McCan, and others.
- Cleusey—Chusey: May 1, by Rev. Michael Hurley, John Cleusey and Anna Chusey, otherwise Dorsey, widow; witness, Mary Duff.
- Sartori—de Wofooin: Mar. 8, in Lamberton, in the State of New Jersey, by Rev. Philip Stafford, John Baptist Sartori, Italian, and Mary M. Henriette L' official de Wofooin, born in Hispaniola, of Marius[?] Basil L' official, etc., and N. Salnave; witnesses,
 "N. Bellevill Rostignol de Grandmont,"
 "Ls Grand Dulteiiilh [*sic*],"
 "Louis Rossignolth."
- Magrath—Hearn: May 13, by Rev. M. Carr, Robert Magrath and Bridget Hearn; witnesses, James Belzer and Catharine Duris.
- Dougherty—Armstrong: June 5, by Rev. Michael Hurley, John Dougherty and Lydia Armstrong; witnesses, Michael Dougherty, John Molony and Michael Krayly.
- Sulauze—Beauveau [*but written "Beauveu"*]: June 28, by the same, John Claudius Sulauze and Susan Beauveu [*sic*]; witnesses, John Baptist Serezin and Teresa Care. [*The signatures to this registry are:*]
 "J. Cl. erilauze," "Peter N. Dorey,"
 "Susan R. Beauveau," "J. Gagez."
- Delacroix—Boulue: Aug. 15, by Rev. Matthew Carr, Louis Delacroix and Louisa Boulue; witnesses, Antony Chardon, Louis Robinson, John Bedford, and very many others.
- Brady—Creaner: Aug. 23, by the same, James Brady, Catholic, and Joanna [*crossed out and what seems to read "Anna Maria," in different ink and by another hand*], Creaner, non-Catholic; witnesses, Barnaby McGlasky, Charles Augustus Poulson, Martha Lackey and Anna Tate.
- McKenny[?]-Dever: Sept. 30, by Rev. Philip Stafford, Charles McKenny[?] and Mary Dever; witnesses, Arthur O'Neal and John Patton.
- Hays—Burns: Oct. 28, by Rev. Michael Hurley, John Hays and Helen Burns; witnesses, James Peril and Elizabeth W[*rest of the name torn off*].
- Reed—Deweese: Nov. 2, by the same, John Reed and Elizabeth Dewees; witness, William Hore.

Connellin—Mitchel: Nov. 7, by Rev. Ph. Stafford, Thomas Connellin and "Kitty" Mitchel; witnesses, John Mitchel and Andrew Creggs.

Hannigan—Dougerty: Nov. 11, by the same, Peter Hannigan and Rosina Dougerty; witnesses, James Murry and Anna Hannigan.

McErgy—Wherery: Nov. 20, by the same, John McErgy and Mary Wherery; witnesses, Charles Gallagar and Elizabeth Fry.

Whealan—Duglas: Nov. 21[?], by the same, Richard Whealan and Elizabeth Duglas; witnesses, Joseph O'Keeffe and Margaret O'Reily.

Marriages for the year—twenty-one.

MARRIAGES FOR 1805.

Perrotteau—Dumpey: Mar. 8, by Rev. M. Carr, Basil Perrotteau and Hannah Dumpey, widow, Catholics; witnesses, Robert Kitchen, Thompson Randolph, and others.

Murphy[?]-Russell: Mar. 11, by the same, Barnaby Murphy[?] and Margaret Russell, Catholics; witnesses, James Magrath, Edmund Russell, and very many others.

McCafarty—Curren: Apr. 21, by the same, Henry McCafarty and Elizabeth Curren, Catholics; witnesses, Jeremias McDonough and Margaret O'Donnel.

Fagioli—Ellis: Apr. 23, by the same, Laurence Fagioli and Mary Magdalen Ellis, Catholics; witnesses, John Baptist Sartori and Mary Magdalen Woofoin.

Gallagher—Brown: May 9, by Rev. Michael Hurley, Charles Gallagher and Sara Brown, Catholics; witnesses, John Brown, John Gallagher, and very many others.

Dougherty—King: May 17, by Rev. M. Carr, Richard Dougherty and Anna King, Catholics; witnesses, John McGlennan and John King.

Fagan—O'Brien: May 28, by the same, Michael Fagan and Elizabeth O'Brien, Catholics; witnesses, James and John Gallagher, and very many others.

Brown—Tyson: June 9, by the same, Charles Brown and Elizabeth Tyson; witnesses, Thomas Hukey and Anna K[*the rest torn off*].

Whelan—Clark: the same day, by the same, Pierce Whelan and Catharine Clark, widow, Catholics; witnesses, John and Benjamin Cross, and very many others.

Ennis—Nagle: July 20, by the same, Laurence Ennis and Susan Nagle, widow, Catholics; witnesses, William Mulcahy and Sarah Byrnes.

Bruton—Reavar: Aug. 18, by the same, Patrick Bruton, Catholic, and Mary Reavar, non-Catholic; witnesses, Margaret Lawyer and Catharine Christy.

McGee—Corbett: Aug. 24, by the same, James McGee and Martha Corbett, Catholics; witnesses, James Bradley and Philip McRevy.

Turney—Cours: Dec. 3, by the same, Hugh Turney and Rebecca Cours, Catholics; witnesses, Jeremia McDonough, Patrick McCaffarty, and very many others.

Marriages for the year—thirteen.

MARRIAGES FOR 1806.

Elsemeyer—Reinhart: Jan. 9, by Rev. M. Carr, Jacob Elsemeyer, Catholic, and Mary Reinhart, non-Catholic; witnesses, George Valentine Reinhart and John Clopp.

Judge—McGloin: Jan. 26, by the same, Charles Judge and Hannah McGloin; witnesses, Bernard Conway, Bernard Kennedy, and very many others.

Black—Grimes: Feb. 2, by the same, Peter Black, Catholic, and Joanna Grimes, non-Catholic; witnesses, Patrick Scally, James Hunter, and very many others.

Sheridan—Teel: Feb. 12, by the same, Bernard Sheridan and Elizabeth Teel, widow; witnesses, Catharine Christy and Bridget Soran.

Maitland—McDonough: Feb. 16, by the same, John Maitland and Mary McDonough, Catholics; witnesses, Thomas Maitland and Margaret McDonough.

Regnaud—Richardet: Mar. 27, by the same, Augustine Regnaud and Eliza Richardet, Catholics; witnesses, Samuel Richardet, William Johnson, and others.

Feeney—McGuigen: Apr. 6, by the same, Patrick Feeney and Joanna McGuigen; witnesses, Robert Feeney and Anna McGuigen.

McGuire—McGuire: Apr. 8, by the same, Thomas McGuire and Eleanor McGuire, widow, Catholics; witnesses, James Bateson and John Sooran.

Fortune—Fleming: June 20, by the same, George Fortune, widower, and Isabella Fleming; witnesses, John Sooran and Mary Harkens.

Conway—Yeats: July 1, by the same, Bernard Conway, Catholic, and Harriet Yeats, non-Catholic; witnesses, Bernard Brady, Cadet Bergasse, John Sooran, and others.

Irwin—Carton: July 20, in the presence of the same, marriage consent renewed by John Irwin and Margery Carton; witnesses, John and Charles Sorin.

Foy—Whelan: Aug. 5, by the same, James Foy and Anna Whelan, widow; witnesses, John McCord and John Sorin.

Leger—Yetes: Sept. 2, by the same, Nicolas Leger and Catharine Yetes; witnesses, Peter Nicolaus, Bernard Conway, and others.

Callaghan—McCormick: Sept. 18, by the same, James Callaghan and Joanna McCormick; witnesses, John Soran and Anna Kelly.

Haffey—Lucas: Oct. 2, by the same, Roderic Haffey and Sara Lucas; witnesses, John Slator and Margaret Lucas.

Adams—Ford: Nov. 12, by the same, Maurice Adams and Henrietta

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Ford, Catholics ; witnesses, John Lodor, George Butler, and many others.

Magrath—McCoy: Nov. 19, by the same, James Magrath and Joanna McCoy; witnesses, Thomas Blood and John Sooran.

Fortune—Fortune: Nov. 24, by the same, Daniel Fortune and Anna Fortune, widow, Catholics; witnesses, John and Bridget Sooran.

Love—Hauffman: Nov. 24, by Rev. Peter Helbron, William Love and Mary Hauffman; witnesses, Louis Hammer, Adam Hauffman, and very many others.

Gaddeau—Sproul: Dec. 18, by Rev. M. Carr, Joseph Gaddeau and Sara Sproul; witnesses present [*so runs the record; the first signature is ill-written, but looks like* Reuben Binet, *then*] James McAfee and Thomas McAlpin.

Brady—McKee: Dec. 23, by the same, Laurence Brady and Rosanna McKee, Catholics; witnesses, Joseph Bean and James Brady.

Marriages for the year—twenty-one.

MARRIAGES FOR 1807.

Reily—Duffey: Jan. 11, by Rev. M. Carr, John Reily, widower, and Elizabeth Duffey, Catholics ; witnesses, Rev. Peter Helbron [*sic*, Helbron] and Rev. Balthassar Torelly [*sic*, Torelli].

Zepero—King: Jan. 24, by the same, John Zepero and Cecilia King, Catholics; witnesses, Daniel King, Joseph Zepero, and very many others.

Scanlan—Walker: Feb. 1, by the same, James Scanlan, Catholic, and Rosetta Walker, non-Catholic; witnesses, William Matthews, William Knight, and very many others.

Dixon—Hurley: Mar. 30, by the same, Matthew Dixon and Margaret Hurley, Catholics; witnesses, Thomas Hurley, Nicolas Le Favre, and very many others.

Sarazin—Brignole: Apr. 27, by Rev. Balthassar Torelli, approved missionary, John Sarazin and Louise Brignole, Catholics; witnesses, Francis Martin and John Vitry.

Barret—Barber: May 20, by Rev. M. Carr, Pursel Barret and Louise Barber, Catholics ; witnesses, Rev. Balthassar Torelli and Mary Barber.

Kennedy—McLaughlin: July 26, by Rev. M. Hurley, John Kennedy and Josella[?] McLaughlin; [*no witnesses named*].

Welsh—Meredith: Aug. 15 [*by the same?*], Peter Welsh and Levina Meredith; witnesses, Francis Loreton[?] and Mary Loreton[?].

Fow—Brouger: Aug. 16, by the same, John Fow and Eliza Brouger; witnesses, James Fow and Mary Brouger [*under the witnesses' names, in another hand, are* "James Fowet" and "Ann"].

Guibert—Salauze: Sept. 12, by the same, Elias Guibert and Susanna Rose Salauze ; witnesses, G. B. Gabalde, Peter Lacombe and Teresa Care.

Harvey—Lechler: Sept. 18, by the same, James Harvey and Mary Lechler; witnesses, Adam Rooen and Elizabeth Guiger.

——, ——: Nov. —, by Rev. Peter Babade, John Germanus and Mary Frances; witnesses, Sylvanus and John Henry.

Marriages for the year—twelve.

MARRIAGES FOR 1808.

——, ——: Jan. 18 [*by Rev. Peter Babade*], Mary Frances and John Baptist Peter; witnesses [*not named*].

——, ——: Jan. 15, by the same, Elizabeth and Louis; witnesses, Francis and Joseph.

——, ——: the same day, by the same, Frances and Joseph; witnesses, Francis and Edmond.

O'Conway—Arthur: Feb. 12, by Rev. Michael Hurley, John O'Conway and Margaret Arthur; witnesses, Joseph O'Conway and Matthias James O'Conway.

Borie—Beauveau: on the same day, by the same, John Joseph Borie, Jr., and Sophia Beauveau; witnesses, Peter Lacombe and Peter Latapie. [*Then follow these signatures:*] “Latopie” and “P. Lacombe.”

Hughes—Tehan: Feb. 12, by the same, Richardson Henry Hughes and Eliza Tehan; witnesses [*not named*].

McKinley—Carmichael: Mar. 6, by the same, Neil McKinley and Catharine Carmichael; witnesses, William Park and William Higgins.

Roach—King: May 22, by the same, Joseph Roach and Anna King; witnesses, John O'Neil and Patrick McKown.

Iagro[i*sic*]-Nay: Sept. 5, by Rev. Peter Babade, Presbyter of the Seminary of St. Sulpice in the city of Baltimore, Michael Iagro[i*sic*] and Mary Nay; witnesses, John James Nectis and Louis l'eveill .

Jones—Payne: Sept. 26, by Rev. Michael Hurley, James Jones and Anna Payne; witnesses, Thomas Matthews and Margaret Ford.

Curren—Stephenson: Oct. 6, by the same, Patrick Curren and Elizabeth Stephenson, otherwise McCracken; witnesses, James Curren, James Tracy and Elizabeth O'Brien.

O'Brien—Stafford: Oct. 15, by the same, John O'Brien and Anna A. Stafford, otherwise McDonough; witnesses, Charles Kean and Mary Ann Maitland.

Marriages for the year—twelve.

MARRIAGES FOR 1809.

Barry—Ramshart: Apr. 25, by Rev. Michael Hurley, John Barry and Margaret Ramshart, otherwise Schleiger; witnesses, Laurence Brady and wife.

Williamson—Bovard: July 6, by the same, Michael Williamson and

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Rebecca Bovard; witnesses, John T. Sullivan, Sarah Bovard, and others.

Daily—McCullum: Aug. 28, by the same, Bernard Daily and Margaret McCullum; witnesses, Patrick Mallon and John Lamb.

McKeown—Williams: Dec. 9, by the same, Patrick McKeown and Elizabeth Williams; witnesses, Charles Doyle and Catharine Williams.

Marriages for the year—four.

MARRIAGES FOR 1810.

Diver—Sharkey: Feb. 3, by the same, John Diver and Mary Sharkey; witnesses, Patrick McKeown and wife.

Williams—Wall: May 2, by the same, John Williams and Mary Wall; witnesses, Thomas Burke, his wife, and others.

Lucas—Carrell: May 15, by the same, Fielding Lucas and Elizabeth Carrell; witnesses, Thomas Hurley, Daniel Carrell, and many others.

Cure—Connor: Aug. 2, by Rev. M. Carr, Louis Cure and Sarah Connor; witnesses, Thomas Connor and Isaac Lort.

McGlinsey—Duff: Aug. 23, by Rev. M. Hurley, Patrick McGlinsey and Mary Duff; witnesses, Anna Hurley, and others.

Ritterson—Miller: Aug. 26, by the same, John Ritterson, Jr., and Elizabeth Miller; witnesses, Adam Richards, Jr., M. Ritterson, and others.

Dowlan—Mulvany: Nov. 8, by the same, John Dowlan and Martha Mulvany; witnesses, Patrick Mulvany and Mary Barber.

McLaughlin—McCurdy: Nov. 11, by the same, Patrick McLaughlin and Anna McCurdy; witnesses, James McGee and Mary McCurdy.

McLinsey—Martin: Nov. 19, by the same, James McLinsey and Sarah Martin; witnesses, Hugh Cavanaugh, Samuel Reed and Mary Martin.

Finn—Landgich: Nov. 25, by the same, Stephen Finn and Sarah Landgich; witnesses, Bernard Reily and John Parker.

McGinnis—Faran: Dec. 15, by the same, Stephen McGinnis and Margaret Faran; witnesses, Neil McGinnis, Thomas Bartholemew and Anna Faran.

Marriages for the year—eleven.

MARRIAGES FOR 1811.

Hoer—Boyle: Feb. 9, by Rev. Michael Hurley, Frederick Hoer and Bridget Boyle; [*witnesses not named*].

Smith—Brouger: Feb. 27, by the same, Paul Smith and Mary Brouger; witnesses, Anna Hurley and Margaret Byrnes.

Austin—Brown: May 9, by the same, John Austin and Mary Brown; witnesses, John Brown, and others.

Williams—Patterson: June 5, by the same, John Williams and Bridget Patterson; witnesses, William Dogherty and John McNellis.

Barr—Dougherty: Aug. 27, by Rev. M. Carr, Patrick Barr and Rosanna Dougherty, Catholics; witnesses, John McDermot and William Conroy.

Glover—Brown: Oct. 1, by the same, William Glover, non-Catholic, and Esther Brown, Catholic; witnesses, John Austin, William Hawksworth, and others.

Elverson—Reily: Nov. —, by the same, Arthur Elverson and Elizabeth Reily, Catholic; witnesses, John and Elizabeth Reily.

Miller—Cline: Dec. 1, by the same, Adam Miller and Elizabeth Cline, Catholics; witnesses, Adam and Mary Richards.

Marriages for the year—eight.

MARRIAGES FOR 1812.

Brognard—Duncan: Jan. 9, by Rev. M. Carr, Joseph Brognard and Margaret Duncan, widow, Catholics; witnesses, Basil Perotteau Samuel Ross, and others.

Laborde—Richard: Feb. 28, by Rev. M. Hurley, John Francis Laborde and Mary Victoria Richard; witnesses, John J. Borie and Margaret Byrne.

Martin—Santinier: July 4, by Rev. M. Carr, Philip Martin and Mary Antoinette Santinier, Catholics; witnesses, Joseph Lestrade and Victor Vincineux.

Le Quein[?]-Garrick: July 26, by the same, Hubert Le Quein[?] and Mary Garrick, Catholics; witnesses, Mathias Hains and John Cloudeuse.

Dogherty—Fitzpatrick: on the same day, by Rev. Patrick Kenny, James Dogherty and Mary Fitzpatrick, Catholics; witnesses, Elizabeth Conway and Josephine Timothy.

Kelly—Donnelly: Aug. 13, by Rev. M. Carr, William Kelly and Margaret Donnelly, Catholics; witnesses, Dennis Carrol and John Donnelly.

Toner—McGowran: Aug. 15, by the same, James Toner and Elizabeth McGowran, Catholics; witnesses, James Gartland and William Gallagher.

Gardere—Riviere: Sept. 12, by Rev. M. Hurley, Francis Gardere and Elizabeth Riviere, Catholics; witnesses, John Lafonta and Joseph Phillippe.

Cannon—Dougherty: Oct. 22, by Rev. M. Carr, James Cannon and Mary Dougherty, Catholics; witnesses, Philip Gallagher and James Mullowny.

Paris—Boyé: Dec. 17, by the same, John James Christopher Paris and Henrietta Rosaly Boyé, Catholics; witnesses, John Roman Dufourq and Mary Sophia Pottemain.

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Eberle—Croisset: Dec. 24, by the same, John James Eberle, non-Catholic, and Mariana Christina Croisset, widow, Catholic; witnesses, Joseph Mathieu, Joseph Bastide, and very many others.
[*The signatures are:*]

“Jh Mathieu,” “Joseph Langer,”
“Jh Bastide,” “Benjamin F. Baker.”

Marriages for the year—eleven.

MARRIAGES FOR 1813.

Le Blanc—Cailloux: Jan. 30, by Rev. M. Carr, Louis Noel Le Blanc and Mary Rose Cailloux, Catholics; witnesses, Richard Hutchins and George Liggatt.

Lipp—Birkin: Feb. 7, by the same, James Lipp, Catholic, and Mary Birkin, non-Catholic; witnesses, E. G. B. Labrousse and Mary Hayward.

Molloy—Wickam: Feb. 25, by Rev. James Harold, Nicolas Molloy and Eleonor Wickam, widow, Catholics; witnesses, Matthew Redmond and Bridget Murphy.

Cunningham—Quin: May 15, by Rev. M. Carr, Hugh Cunningham and Anna Quin, Catholics; witnesses, Patrick Murphy and Patrick McBride.

—, —: June 13, by the same, John James and Mary Rose, colored [*“aethiopes” in the text*]; witnesses, Samuel Cooper and Hannah Rebel.

Timon—Riterson: On the same day, by the same, Frederic Timon and Elizabeth Riterson, Catholics; witnesses, Mark Connelly and Mary Richards.

David—Sicard: Sept. 7, by Rev. M. Hurley, John Terfort David and Mary Sicard; witnesses, Lucien Soulie, Samuel Bowen and Martha Bowen.

Hoskins—Girard: Sept. 9, by the same, John Hoskins and Catharine Girard; witnesses, John Valle and daughter.

Murphy—Layer: Sept. 16, by the same, Patrick Murphy and Rebecca Layer; witnesses, Philip McCormick, Hannah Layer and Thomas Eagan.

Sweeney—Hart; on the same day, by the same, Miles Sweeney and Catharine Hart; witnesses, John Borden and Margaret Philips.

Corkren—Cody: Sept. 21, by the same, William Corkren and Mary Cody, otherwise Sherman; witnesses, Stephen Finn, Mary Laccake, Mary Lyons, and others.

Le Bel—Oudibert: Oct. 4, by the same, Charles Le Bel and Grace Oudibert, otherwise Tessie; witnesses, Benjamin Tiebout, Germin Denny and Mary Viole.

Marriages for the year—twelve.

MARRIAGES FOR 1814.

- Wale—Maitland: Jan. 6, by Rev. M. Carr, Ulick Wale and Mary Ann Maitland, Catholics; witnesses, John and Thomas Maitland, and many others.
- Ghio—Forrester: Jan. 9, by the same, Augustine Ghio and Catharine Forrester, Catholics; witnesses, Laurence Astolfi and Hannah Rebel.
- Owen—Rouchenburg: Apr. 27, by Rev. M. Hurley, Thomas Owen and Mary Rouchenburg; witnesses, Peter Collins and wife.
- Rush—Taws: May 7, by the same, William Rush and Elizabeth Taws; witnesses, Charles Taws, his wife, and others.
- O'Neil—Griffin: May 8, by Rev. M. Carr, Dennis O'Neil and Mary Griffin, widow, Catholics; witnesses, Hannah and Elizabeth Rebel.
- Reynoldi—Beauveau: June 12, by Rev. M. Hurley, John Reynoldi and Emily Beauveau; witnesses, John Borie and Eliza Januarius.
- McGlanty—Dow: May 23, by Rev. M. Carr, William McGlanty, Catholic, and Rebecca Dow, non-Catholic; witnesses, John and Hannah Rebel.
- , —: May 28, by the same, Paul and Genevieve, colored, Catholics; witnesses, Peter Rochambeau and Mary Teresa.
- Sarmiento—Rogers: July 5, James C. Sarmiento and Mary Rogers, Catholics, who had been married in the presence of William Snowden, Justice of the Peace at Bordentown, in New Jersey, July 16, 1808, this day renewed their consent. [*Signed:*] "Matthaeus Carr, Pastor," in the presence of the noble Chevalier Donis and of Joseph de Heredia.
- McQueen—McAnulty: Sept. 25, by Rev. M. Hurley, Patrick McQueen and Sarah McAnulty; witnesses, Hugh McAnulty, Joanna Means, and others.
- Honoré—Noel: Dec. 19, by Rev. M. Carr, Francis Honoré and Mary Noel, colored, Catholics; witnesses, John Baptist and Mary Helen Jeanne Jacques.
- Bernadou—Fontaine: Dec. 24, by the same, John Baptist Bernadou and Henrietta Fontaine, Catholics; witnesses, Germain Combes and Peter Lacombe.

Marriages for the year—twelve.

MARRIAGES FOR 1815.

- Meade—Lucas: Mar. 12, by Rev. M. Carr, David F. Meade and Lydia Lucas, widow, Catholics; witnesses, Mary Gartland and Hannah Rebel.
- O'Toole—Coonan: Mar. 27, by the same, [*illegible*] O'Toole and Mary Coonan, Catholics; witnesses, Bartholomew Brady, John Carson, Catharine McDermot, and others.
- Lark—McCrosen: June 14, by Rev. M. Hurley, John Lark and Sarah

McCrossen, otherwise Baar; witnesses, Hannah Revel [*Rebel?*] and Frances Wagner.

Priestman—Dumoutet: June 17, by Rev. M. Carr, William Priestman and Emma Dumoutet; witnesses, Rev. M. Hurley, William Priestman, William O'Brien, and very many others.

Donoghue—Barber: June 21, by Rev. M. Hurley, Patrick Donoghue and Mary Barber; witnesses, Mary Corkerin, Louisa Barrett and Sarah Barber.

Kane—Rogers: Aug. 20, Dennis Kane and Phoebe Rogers renewed their consent in the presence of Rev. M. Carr, Susanna Jordan and James Grim.

Duffield—Nowlan: Oct. 5, by Rev. M. Carr, Edward Duffield and Mary Nowlan; witnesses, Mary Nowlan and Maurice Nowlan.

Bush—Ryan: Dec. 13, by the same, John Bush, non-Catholic, and Eleonor Ryan, Catholic; witnesses, Christian Mulla, Catharine Russel and very many others.

Marriages for the year—eight.

MARRIAGES FOR 1816.

Reily—Bruton: Feb. 4, by Rev. M. Carr, James Reily and Mary Bruton, widow, Catholics; witnesses, Mary Rebel and Frances Wagner.

Rafferty—Cunningham: Feb. 25, by the same, Thomas Rafferty and Elizabeth Cunningham, Catholics; witnesses, Thomas McKee and Mary Green.

McLaughlin—McBride: Mar. 13, by the same, Hugh McLaughlin and Anna McBride, Catholics; witnesses, Peter Collins and John McGaw.

Poalk—Glover: Mar. 12, by Rev. M. Hurley, William Poalk, Catholic, and Henrietta Glover, otherwise Brown, widow, non-Catholic; witnesses, John Austin, Elizabeth and Isabella Brown and very many others.

O'Neil—McBryan: June 2, by the same, Neil O'Neil and Elizabeth McBryan, otherwise Parks; witnesses, John O'Neil and Mary Owen.

Barr—Barr: June 4, by the same, Neil Barr and Bridget Barr; witnesses, John Barr and Frances Wagner.

Buchman—Reily: June 15, by the same, John Buchman and Mary Reily, widow; witnesses John Parker and wife.

Reymond—Latapié: June 12, by Rev. M. Carr, Louis Marcellinus Reymond and Joanna Mary Latapié, Catholics; witnesses, Peter Lacombe, M. Augustine Bousquet, George Boyer and others.

Connor—Short: July 5, by Rev. M. Hurley, James Connor and Mary Ann Short; witnesses, Samuel Crouch and wife.

Gallagher—Butler: July 8, by the same, Philip Gallagher and Ann Butler, otherwise Quigley; witnesses, John Dogherty, Condy [?] Cuningham and Rosanna Farquar.

Laurence—Clarke: Nov. 29, by Rev. M. Carr, John Laurence and Anna Clarke, colored, Catholics; witnesses, Antony Laurence and Ellen Jaque.

Maitland—Palmer: Nov. 25, by Rev. M. Hurley, Thomas Maitland and Anna Palmer; witnesses, John Maitland, Ulick Wale and very many others.

Corey—Matthews: Dec. 30, by Rev. M. Carr, Ezra Corey and Eleonor Matthews; witnesses, Laurence Brady and Mich^l Chicoine.

Marriages for the year—thirteen.

MARRIAGES FOR 1817.

Rickle—Barich: June 29, by Rev. M. Hurley, John Rickle and Christiana Barich; witnesses, Joseph and Mary Ann Ritterson.

—, —: July 2, by Rev. M. Carr, Jacques Etienne and Marie Louise, colored; witnesses, very many.

Cunygham—Size: July 16, by Rev. M. Hurley, John Cunygham and Hannah Size, otherwise Ferry; witnesses, William McDonough and Joanna [*his wife*?].

Burns—Mowlds: July 31, by the same, Patrick Burns and Alice Mowlds; witnesses, Hector McCormick and Bernard Trinor.

Monk—McKay: Aug. 26, by Rev. M. Carr, Joseph Monk, non-Catholic, and Mary McKay, Catholic; witnesses, Laurence Brady, John McKay and others.

Fitzgerald—Connely: Oct. 5, by the same, Michael Henry Fitzgerald, non-Catholic, and Elizabeth Connely, Catholic; witnesses, Henry Kinley, Thomas Connely and others.

Lallemand—Girard: Oct. 28, by the same, Henry Dominic Lallemand and Henrietta Maria Girard; witnesses, Stephen Girard, Joseph Buonaparte, Count de Survilliers, Marshal Count de Grouchy, Charles Lallemand, general of the [*French*] army, and Madames, [*that is* "Dominae,"] Carpentier et Georges.

Savary—Gillet: Nov. 2, by the same, Amatus Fidelis Joseph Savary and Mary Joanna Gill Gillet, Catholics; witnesses, Peter Isaac Champenois, John Gandrau and very many others.

Hodiamont—Ahn: Nov. 13, by the same, John Emanuel Amor Constans de Hodiamont and Caroline Ahn, Catholics; witnesses, Patrick Geoghegan and Mary Richards.

Boutiere—Verrier: Nov. 22, by the same, John Claudius Benedict Boutiere and Josephine Verrier, widow, Catholics; witnesses, Joseph Francis Mary Durand, Elias Fouetier, Mary Fries and very many others.

O'Shanessy—Desaa: Dec. 16, by the same, John O'Shanessy and Mary Desaa, widow, Catholics; witnesses, John Harkens and Catharine Harkens.

Marriages for the year—eleven.

MARRIAGES FOR 1818.

[*The records for this year open with a part entry of a marriage on Feb. 14, by Rev. M. Carr, of "Thomas," and the rest blank.*]

Smith—Gray: Apr. 3, by Rev. M. Hurley, Patrick Smith and Margaret Gray; witnesses, William Gray and Anne Reily.

Sandoz—Helena: Apr. 10, by Rev. M. Carr, Augustus Sandoz and Mary Helena; witnesses, Raymund Coste and Louis Prudot.

Hazard—Connery: Apr. 14, by the same, Thomas Hazard and Marcella Connery, Catholics; witnesses, Thomas Connery and Edmund Connery.

Marat—Russel: Apr. 26, by the same, John Marat and Catharine Russel, widow, Catholics; witnesses, Benjamin Tayr, John Inlos, Ruben [*sic*] Taber and Robert McClennan.

Oarm—Crosby: May 10, by the same, James Oarm and Judith Crosby, widow, Catholics; witnesses, Neil [*"Neilius" in the register,*] Harkens and Mary Cornwall.

Palmer—Breen: May 17, by Rev. M. Hurley, James W. Palmer and Mary Breen; witnesses, John Coleman, and Thomas and Elizabeth Palmer.

Bache—Dabadie: May 28, by the same, Franklin Bache and Aglaie Dabadie; witnesses, William Duane, Hartman Bache, Edward Cox and very many others.

Nugent—Keily: June 25, by Rev. M. Carr, Richard Nugent and Honora Keily, Catholics; witnesses, Dennis Farrel and John Maret.

Sonnalet—Martin: June 30, by Rev. M. Hurley, Peter Sonnalet and Rose Aspasia Martin; witnesses, Prosper Martin, Joseph Martin and Joanna Lelia Martin.

Miller—Ritterson: July —, by the same, Adam Miller and Mary Ann Ritterson; witnesses, Martin Engle and Elizabeth Smith.

Fitzimons—Clark: July 15, by the same, Patrick Fitzimons and Elizabeth Clark; witnesses, Richard Creen and Terence Murphy.

Peichetti—Campell: on the same day, by the same, Andrew Peichetti and Mary Campbell; witnesses, Stephen Peichetti and Catharine Stannert.

Conway—Brown: Aug. 29, by the same, Patrick Conway and Mary Brown; witnesses, William Smith and Elizabeth Doughty.

Hookey—Shoemaker: Oct. 25, by Rev. M. Carr, Antony Hookey and Mary Shoemaker, Catholics; witnesses, John James Shoemaker and Elizabeth Hookey.

Mooney—Venamon [?]: Nov. 15, by Rev. M. Hurley, John Mooney, Catholic, and Rebecca Venamon [?], non-Catholic; witnesses, Edward Murphy and Thomas Altan [?].

Duffey—Hughes: Nov. 28, by Rev. M. Carr, Bartholomew Duffey and Alice Hughes, Catholics; witnesses, John Henry and Elizabeth Darragh.

Marriages for the year—seventeen.

MARRIAGES FOR 1819.

- Macklot—Mathieu: Jan. 7, by Rev. M. Hurley, John W. Macklot and Amelia Mathieu, Catholics; witnesses, Charles Gratiot, Peter Chouteau, Bernard Prat and John —nis?
- Dobbin—Brady: Jan. 10, by the same, Arthur Dobbin and Sarah Brady, Catholics; witnesses, James Dowd, Margaret Sheridan and John Quinn.
- Carey—Leslie: Jan. 21, by the same, Henry C. Carey, Catholic, and Martha Leslie, non-Catholic; witnesses, Thomas Jefferson Leslie, Mathew Carey, Isaac Lea and others.
- Donnahue—Niles: Feb. 1, by Rev. M. Carr, Charles Donnahue and Mary Ann Niles, Catholics; witnesses, Michael Donnahue and Elizabeth Niles.
- Hawkins—Carrell: Feb. 4, by Rev. M. Hurley, William Hawkins, Catholic, and Mary Teresa Carrell, non-Catholic; witnesses, John Carrell, George Hawkins, William Levy and very many others.
- Roberts—Knodle: Feb. 7, by Rev. M. Carr, William G. Roberts, Catholic, and Susan Knodle, widow, non-Catholic; witnesses, William Dougherty and Julia Ann Dougherty.
- Koecker—Donath: Feb. 22, by Rev. M. Hurley, Leonard Koecker, Catholic, and Mary Donath, non-Catholic; witnesses, Joseph Donath, Sr., Joseph Donath, Jr., John Ruvert and others.
- , —: Mar. 4, by Rev. M. Carr, John Francis and Mary Joseph, colored; witnesses, John James and Eleonor Jaques.
- Martin—Harrison: Apr. 3, by Rev. M. Hurley, Joseph Martin and Mary Harrison, otherwise Douglas, widow, Catholics; witnesses, John Reily and Catharine Hickey.
- McCafferty—McIntire: Apr. 10, by Rev. M. Carr, James McCafferty and Isabella McIntire, widow, Catholics; witnesses, William W. Clarke and Elizabeth Clark.
- Fitzpatrick—Rider: Apr. 19, by Rev. M. Hurley, John Fitzpatrick and Mary Rider, Catholics; witnesses, Edward and Anna McAvoy.
- Reily—McKenna: June 24, by the same, Michael Reily and Judith McKenna; witnesses, Thomas Carroll, Bryan Collins and Thomas McKenna.
- Reily—Wickham: June 28, by the same, James Reily and Margaret Wickham; witnesses, John Burke, Martin Kelly and Rosanna Tully.
- McCrea—McCarty: July 3, by the same, Patrick McCrea and Margaret McCarty, otherwise Long, widow; witnesses, Rose Rourke and Catharine Hughes.
- Mains [?]-Smith: July 11, by the same, John Mains [?], Catholic, and Eleonor Smith, non-Catholic; witnesses, Anna Smith and Hugh McCauly.
- Loig—Morris: July 15, by the same, Eugene McConnel Loig, Catholic,

and Rebecca Morris, non-Catholic; witnesses, William Hamilton and John Arthur.

Troist—Marshal: May 25, by the same, John Troist, Catholic, and Mary Marshal, non-Catholic; witnesses, John McAran, Samuel B. Davis and very many others.

Hughes—McKenny: July 16, by the same, James Hughes and Susan McKenny, Catholics; witnesses, Charles Rogers and Catharine Hickey.

O'Neil—Sinnott: July 18, by the same, John O'Neil and Mary Sinnott, Catholics; witnesses, Edward Lacey and Catharine O'Neil.

McCawley—Miller: July 26, by the same, Hugh McCawley and Mary Miller, Catholics; witnesses, Philip McCawley and Anna Jacobs.

Bloomfield—Barbarroux: Sept. 15, at the city of Burlington in New Jersey, by Rev. M. Carr, Joseph Ellis Bloomfield, non-Catholic, lawful and natural son of Samuel Bloomfield and Abigail Ellis, and Mary Frances Barbarroux, Catholic, lawful and natural daughter of John Andrew Barbarroux and Joanna Maria Amaranti Devaucelle; witnesses, John Andrew Barbarroux, Joseph Bloomfield, R. B. McIlvaine, D. Poujat and very many others.

McKenny—Ward: Oct. 3, by Rev. M. Hurley, Michael McKenny and Mary Ward; witnesses, Philip Ward, Michael Williamson and Catharine Hickey.

[*The following record is entered among "the Marriages for 1817," at the bottom of page 32 in the original. It is here given in its proper sequence, viz.:*]

Balordo—Simpson: Oct. 3, by Rev. P. Rossetti, consent renewed between Philip Balordo and Mary M. Simpson.

Burns—Walker: Oct. 12, by Rev. M. Hurley, James Burns, Catholic, and Prudence Walker, non-Catholic; witnesses, Antony McGill and Mary Daly.

Small—Dumoutet: Oct. 31, by Rev. M. Carr, Robert Hamwood Small, non-Catholic, and Amelia Dumoutet, Catholic; witnesses, Abraham Small, William Y. Birch, George Davis and William Priestman.

Snyder—Harrison: on the same day, by the Rev. M. Hurley, George Snyder and Elizabeth Harrison, Catholics; witnesses, Catharine Hickey, Mary Daly and ——— Murdoch.

King—Falls: Nov. 14, by the same, Job King, Catholic, and Elizabeth Falls, otherwise Donoghue, widow, non-Catholic; witnesses, Mary King, Matthew Coyne, and very many others.

Richards—Sandwell: Nov. 18, by the same, Joseph Richards and Mary Ann Sandwell, Catholics; witnesses, Adam Richards, Elizabeth Richards, and very many others.

McNulty—Amer: on the same day, by the same, William McNulty, Catholic, and Charlotte Amer, non-Catholic; witnesses, Richard Jemeny, Cecilia Hewson, and others.

Tracy—Erethy: Dec. 6, by Rev. M. Carr, Matthew Tracy and Elizabeth Erethy, Catholics; witnesses, Catharine Hickey and Mary Daly.
Marriages for the year—thirty.

MARRIAGES FOR 1820.

- McAgan—Mongin: Jan. 16, by Rev. M. Hurley, Carberry McAgan and Frances Mongin; witnesses, Daniel McAgan and Margaret McCarty.
- Kelly—Condén: on the same day, by the same, Edmund Kelly and Mary Condén, widow; witnesses, William Whelan, Bartholomew Clare, and very many others.
- Cushion—Buckley: Feb. 5, by the same, Edward Cushion and Sarah Buckley; witnesses, Catharine Hickey and Mary Daly.
- Roche—Murray: Apr. 5, by Rev. Matthew Carr, Maurice Roche and Joanna Murray; witnesses, Antony Morero, Edward McManigan, and very many others.
- O'Brien—Long: Apr. 7, by the same, Daniel O'Brien, widower, and Margaret Long, Catholics; witnesses, Jeremia O'Brien and Mary Lynch.
- Mooney—Dougherty: May 7, by Rev. M. Hurley, Hugh Mooney and Bridget Dougherty; witnesses, John Mooney, John Flaherty, and very many others.
- Gainer—Smith: May 22, by the same, John B. Gainer and Elizabeth Smith; witnesses, Mark Conolly and Christiana Ritterson.
- McMannomy—Gray: June 4, by the same, John McMannomy and Mary Gray; witnesses, Nicolas Whitty, Elizabeth Casely, James McMannomy, and very many others.
- Foli—Jones: June 17, by the same, Dominic Foli and Hannah Jones; witnesses, Philip Balordo and Grace Myers.
- O'Neil—Newbold: June 29, by the same, Michael O'Neil and Charlotte Newbold-Newbold [*sic*]; witnesses, Andrew Doyle, Mary O'Neil, Catharine Hickey, and very many others.
- Revell—McColgan: July 10, by Rev. M. Carr, Thomas Revell and Eleonor McColgan; witnesses, Archibald McKead, Sarah Byrne and Mary O'Neil.
- Wildemann—Raver: July 12, by Rev. M. Hurley, Philip Wildemann and Mary Raver; witnesses, John, Michael and Charlotte O'Neil, and very many others.
- Bernard—Pousiner: July 27, by Rev. M. Carr, Louis Bernard and Margaret Pousiner, Catholics; witnesses, James Lynch and Mary Ann Rose.
- Burk—Troubat: Oct. 19, by Rev. M. Hurley, Hugh Burk and Mary Troubat; witnesses, John Troubat, Cornelius Tiers, and very many others.
- Ewing—Davis: Nov. 2, by the same, Robert Ewing and Sarah Y.

Davis; witnesses, Joseph White, Anna Clark, Thomas Hurley and very many others.

Donavan—Lackey: Nov. 14, by the same, Jeremia Donovan and Martha Lackey, otherwise Cook; witnesses, John Casey, Hanse McCrackin and Mary Kelly.

Pendergast—McAllister: Dec. 3, by the same, Thomas Pendergast and Catharine McAllister; witnesses, John Commins, Mary Ann Smith and Mary McHenry.

Gildy—Boyle: Dec. 26, by the same, Loughlin Gildy and Catharine Boyle; witnesses, John Reily and Joseph Barguet.

Larney—Coleman: Dec. 24, by the same, Patrick Larney and Mary Coleman; witnesses Thomas Coleman and wife.

Marriages for the year—nineteen.

MARRIAGES FOR 1821.

Ravesies—Soulier: Jan. 11, by Rev. M. Hurley, John Ravesies and Mary Josephine Soulier; witnesses, John U. Meynie, John M. Soulier, Louis Desauque, Honorius Fournier and very many others. [*The signatures are:*
 “John M. Soullier,” “J. U. Meynié,”
 “H. Fournier,” “L. Desauque.”

Lametti—Filippi: Jan. 22, by the same, Louis Lametti and Selina Filippi, otherwise Seth; witnesses, John Reily, Catharine Filippi and Patrick Larkim.

Davis—Page: Feb. 1, by the same, Elizabeth Davis and William Page; witnesses, John Carrell, Anna Bishop, John Hurley and very many others. [*In copying the bride's name first, I have followed the record.*]

Taney—Hurley: on the same day, by the same, Augustus Taney and Catharine Hurley; witnesses, William Hawkins, Mathew Carey, Patrick Byrne and very many others.

Hore—McArran: Feb. 4, by the same, Patrick Hore and Margaret McArran; witnesses, John McArran, Andrew Doyle and Mary Bulger.

Scott—Myers: Mar. 1, by the same, Laurence Scott and Mary Myers, Catholics; witnesses, Peter Myers, Mary Smith, William Longan and very many others.

Barbaroux [*sic, better* Barbarroux ?]—Martin: on the same day, by the same, Joseph [*then a blank space*] Barbaroux, and Julia Sophia Anna Martin, lawful and natural daughter of Louis Francis Joseph Mary Martin and Joanna Henrietta Picquet, Catholics; witnesses, Louis F. J. M. Martin, Josephine Martin, Cajus M. Martin and very many others. [*Then follow the signatures:*] “C. M. Martin,” “A. Gautier.”

Byers—English: Mar. 4, by the same, Hanse Mark Hammel Byers and Bridget English, widow, otherwise O'Grady; witnesses, James O'Donnell and Anna Conoloug.

- Lea—Carey: Mar. 6, by the same, Isaac Lea and Frances Carey; witnesses, Mathew Carey, Henry Carey, Samuel Bell and very many others.
- Jourdan—Johnson: Apr. 24, by the same, Thomas Ross Jourdan, Catholic, and Mary Ann Johnson, non-Catholic; witnesses, John and Mary Harwick.
- McNally—Boyle: May 9, by the same, Patrick McNally and Elizabeth Boyle; witnesses, Bernard McGinnis and Margaret Develin.
- Laguerenne—Beauveau: June 5, by Rev. Henry Doyle, Peter Louis Laguerenne and Eliza Helen Beauveau; witnesses [*the signatures are:*] “John A. Dutilh” and “E. J. Guieu.”
- Millar—Fox: June 12, by the same, Patrick Millar and Margaret Fox; witnesses, Dennis Sweeney and Anne Poland.
- White—Sheahan: June 17, by the same, Samuel White and Anne Sheahan, both of Philadelphia; witnesses [*the signatures are:*] “William Long,” “Ann Walker.”
- Frank—List: June 19, by the same, William Frank and Deborah List, both of Philadelphia; witnesses [*the signatures are:*] “Philip Mordecai,” “Rebecca Mordica” [*sic*, Mordecai?].
- Lewis—Coppinger: Aug. 23, by Rev. M. Hurley, Joseph Lewis and Mary Coppinger; witnesses, Patrick and Sarah McGowan.
- Hore—Reid: Aug. 26, by the same, William Hore and Mary Reid; witnesses, Joseph Haley and Anna Peters.
- Fow—Crelly: Oct. 17, by the same, Joseph Fow, Catholic, and Mary Anna Crelly, non-Catholic; witnesses, William Fow, George Watman and Susan Crelly.
- Rochambeau—Sainte: Oct. 28, by Rev. J. Tuomy, Peter Rochambeau and Margaret a Sainte, Catholics; witnesses, “Joh” [*sic*, John?] Williams and Mary Rose, Catholics.
- Finn—Madden: Nov. 1, by Rev. M. Hurley, Richard Finn and Anna Madden; witnesses, Edward Lacy, Elizabeth Madden and very many others.
- D’Couier—McCabe: Nov. 11, by the same, Cornelius D’Couier and Catharine McCabe; witnesses, Roger Stuart, Charlotte Buckus and Susan Stuart.
- Reily—Gorman: Nov. 13, by the same, Hugh Reily and Eleonor Gorman, Catholics; witnesses, John Reily and Elizabeth Ophelia Johnson.
- Meade—Nice: Nov. 29, by the same, Robert Meade, Catholic, and Elizabeth Nice, otherwise Holcomb, non-Catholic; witnesses, Francis Redon and John Reily.
- Martin—Lippen: Dec. 9, by the same, Patrick Martin, Catholic, and Mary Lippen, non-Catholic; witnesses, John Crowley and James Bradley.
- Marto—Richards: Dec. 27, by the same, Peter Marto and Sarah Rich-

ards; witnesses, Anthony Hookey, Jr., Thomas Richards and very many others.

Ryan—Smyth[?]: Dec. 29, by the same, William Ryan and Mary "Snyth" [*sic*, Smyth?]; witnesses, Philip Smyth, John Russel and Joanna White.

Marriages for the year—twenty-six.

MARRIAGES FOR 1822.

Scollen—Devin: Jan. 29, by Rev. Thomas Heyden, John Scollen and Mary Devin; witnesses, Patrick Brian [?] and Margaret Devir [?].

Lacey—Madden: Jan. 28, by Rev. M. Hurley, Edward Lacey and Elizabeth Madden; witnesses, Edward Kenney, Bartholomew Clare, Robert Finn and others.

Farrell—Lyons: Feb. 2, by Rev. Thomas Heyden, Edward Farrell and Elizabeth Lyons; witnesses, Michael McGuire and Matthew Lyons.

Ritterson—Hellings: Feb. 17, by Rev. M. Hurley, Joseph Ritterson and Catharine Hellings; witnesses, John and Christine Ritterson.

Hart—Pennell: Apr. 7, by the same, Levi Hart and Deborah Pennell, otherwise Doyle; witnesses, George C. Goddard, Deborah Wade, Charles W. Hatt, Rebecca Hatt, Mary Storm, Viletta Elliott, Patrick Keogh, Mary Elliott and William and Elizabeth Doyle.

Besson [?]-Stewart: Apr. 11, by Rev. Thomas Heyden, Mark Aurelius Besson [?] and Elizabeth Stewart; witnesses, Andrew Farrue [*il*?] and Robert Cullen.

Glass—Douke: Apr. 14, by the same, Charles Glass and Margaret Douke; witnesses, Daniel Quin and Margaret Gallagher.

Hurley—Hopkins: May 2, by Rev. Michael Hurley, Thomas Hurley and Sophia Hopkins; witnesses, Moses Tod, Anna Webster and Sarah Hopkins.

Boardman—McCormick: June 4, by the same, James Boardman and Mary McCormick; witnesses, Catharine and John McCormick.

Powers—Manatis: July 12, by Rev. Thos. Heyden, James Powers and Bridget Manatis; witnesses, Michael McGuire and John McAllister.

McAlister—Macauley: July 15, by the same, Charles McAlister and Catharine Macauley; witnesses, Neil O'Neil, Anne McCauley and Susan G [*rest of the word blurred*].

Doyle—Sinott: July 17, by the same, Andrew Doyle and Catharine Sinott; witness, John O'Neil.

Shaw—Dougherty: July 13, by Rev. M. Hurley, David Shaw and Elizabeth Dougherty; witnesses, [*not named*].

Keenan—Brady: July —, by the same, Michael Keenan and Elizabeth Brady; witnesses, Patrick Brady, Hugh Clark, Rosanna Tully, Edward Brady, and very many others.

Vale[?]-Foot: July 29, by Rev. Thomas Heyden, John Vale[?] and Bridget Foot; witnesses, John Prenderall[?], Elizabeth Hart and Thomas Callahan.

- Cavennagh—Kean: July 31, by the same, John Cavennagh and Caroline Kean; witnesses, John Fagan and Hester McCauley.
- Fergus—Domaghon: Aug. 29, by the same, Benjamin Fergus and Bridget Domaghon; witnesses, Benjamin Pierce and Mary Pierce.
- Foy— —: on the same day, by the same, Murtough [*sic*] Foy and Cecilia —; witnesses, — Killian and — English.
- Darnley—McAuley: Sept.[?] 25, by the same, Peter Darnley and Ann McAuley; witnesses, John McCulloch and Anna McCulloch.
- Peale—Laforgue: Oct. 10, by the same, Titian Peale [*by error written "Peele"*] and Eliza Laforgue; witnesses, [*no names*].
- Fitzpatrick—McCabe: Oct. 30, by the same, Patrick Fitzpatrick and Susan McCabe; witnesses, Margaret Teresa James, John Casey, and others.
- Baird—Carey: Nov. 19, by the same, Thomas Baird and Elizabeth C. Carey; witnesses, Henry C. Carey, John Diamond, Thomas [*Diamond?*], and very many others.
- Cline—Hutchinson: Nov. 23, by Rev. M. Hurley, Ephraim Cline and Sarah Ann Hutchinson; witnesses, Benjamin Franklin Hedges and Margaret Longan.
- Fleming—Clarke: Dec. 12, by Rev. Thomas Heyden, John Fleming and Mary Clarke; witnesses, John Butcher, Catharine Clogher and Anna Fisher.

Marriages for the year—twenty-four.

MARRIAGES FOR 1823.

- Weeks—Ritterson: Jan. 5, by Rev. Michael Hurley, Christian Weeks and Christiana Ritterson; witnesses, John Ritterson and Anna Lawrence.
- McGaragle—McKinly: on the same day, by the same, John McGaragle and Mary McKinly; witnesses, Thomas Harns and Sarah McKinly.
- [*After this entry, on page 45, in an unknown hand, is apparently the record of the marriage of "Arthur O'Neal & Mary Colgan, by P. [name ill-written, but looks like] Towrey, or Lowrey." To this entry Rev. P. A. Stanton has affixed the note, viz., "Die 13^o, see the last page of this book," reference to which, however, has disclosed no explanation.*]
- Hughes—Powel: Jan. 26, by Rev. Thomas Heyden, John Hughes and Sarah Powel; witnesses, Louis Hammer and Mary Powell.
- Smith—Cadan: on the same day, by the same, James Smith and Alice Cadan; witnesses, Michael Chevalar and Isabella McPeron.
- Dawson—Boil: Mar. 13, by Rev. Philip Lariscy, Batt Dawson and Mary Boil; witnesses, Loughlin Gilalie and Edward Gildeas.
- Dunily—Comb: Apr. 30, by the same, Charles Dunily and Catharine Comb; witnesses, Jacob W [*rest of name illegible*] and Cera [*sic*] Griffin.

- Nestton—Ferry: June 4, by the same, John Nestton and "Marjoria" [*sic*, Margery?] Ferry; witnesses, John Magoon and Betsy Crow.
- Scoullion [*sic*]—Stroben: July 1, by Rev. John Walsh, J. Scoullion [*sic*] and Agata [*sic*, Agatha] Stroben, "the former a native of the Island of Normontie, the latter a native of Germany;" witnesses, Geofry Hering and Agatha Benard. [*Signed*:] "John Walsh."
- Ward—O'Donnell: July 2, by the same, Patrick Ward and Ann O'Donnell; witnesses, Thos. Hurley and Catharine Hickey. [*Signed*:] "John Walsh."
- Brady—Migar: July 3, by Rev. P. Lariscy, Henry [*written* "Henery"] Brady and Bridget Migar; witness, Betsy Crow. [*Signed*:] "Philip Lariscy."
- Brennan—Fenlon: July 15, by the same, "Michel" Brennan and Ann Fenlon; witnesses, Bridget Curren and Catharine Hickey. [*Signed*] "Philip Lariscy."
- Patterson—Daly: July 20, by Rev. M. Hurley, Alexander Patterson and Margaret Daly; witnesses, Catharine Hickey and Elizabeth Loyd [*better* Lloyd].
- Hemhery—Gillon: Aug. 4, by Rev. P. Lariscy, John Hemhery and Mary Gillon; witnesses, John Macdool and Peter Broons. [*Signed*] "Philip Lariscy."
- Trauger—Buck: Sept. 10 [?], by Rev. M. Hurley, Solomon Trauger and Rebecca Buck; witnesses, John Buck, Elizabeth McCarty and John Trauger.
- Mickcue [*sic*, McCue?]
—Sheriden: Nov. 10, by Rev. P. Lariscy, "Dominick Mickcue" and Mary Sheriden; witnesses, Hugh Clark and Mary Ranods. [*Signed*] "Philip Lariscy."
- Marriages for the year—sixteen.

MARRIAGES FOR 1824.

- Goslin [?]
—Martin: Jan. 10 [?], by Rev. P. Lariscy, John Goslin [?] and Jane Martin; witnesses, Patrick Brady and Elizabeth Anderson. [*Signed*] "Philip Lariscy."
- Brogan—McCambrige: Jan. 28, by Rev. M. Hurley, Philip Brogan and Margaret McCambrige; witnesses, James McCambrige and George Cannon.
- Leruex [?]
—Cod: on the same day, by the same, Yves Leruex [?] and Ellen Cod, otherwise Twamley, widow; witnesses, Michael Kinchella, Joseph O'Connor and Mary Hayes.
- Wilson—Cassady: Feb. 15, by the same, James Wilson and Elizabeth Cassady; witnesses, Catharine Hickey and Elizabeth Crow.
- Keenan—Roy: Feb. 28, by the same, Edward Keenan and Catharine Roy; witness, Michael Keenan.
- McClean—McDaniel: Mar. 20, by the same, Archibald McClean and Anna McDaniel; witnesses, Joseph Story and Margaret Turner.

- Gellespy—Whelan: Apr. 20, by the same, Charles Gellespy and Mary Whelan; witnesses, Patrick Carney, William Whelan, Anna Ryan, Catharine Kean, Emily Anners and very many others.
- Cochlin—Charnehen: Apr. 29, by the same, Cornelius Cochlin and Susanna Charnehen; witnesses, John McCanna and Elizabeth Crow.
- Hoffman—Barry: on the same day, by the same, John Hoffman and Mary Barry; witnesses, John and Mary Ann McArran, John Troist and Catharine Keating.
- Fidele—Sachor: May 1, by the same, Joseph Fidele and Catharine Sachor; witnesses, John McCanna and Elizabeth Crow.
- Ward—Morrison: May 14, by the same, James Ward and Bridget Morrison; witnesses, Edward McAvoy, Thomas Havy and Michael McSorley.
- Suet—Fletcher: May 23, by the same, Joseph Suet and Elizabeth Fletcher; witnesses, Joseph and Celina Pemaitre.
- Chamberlain—Hookey: May 30, by the same, William Chamberlain and Elizabeth Hookey; witnesses, James Power and Mary Sneeringer.
- Reily—Young: July 3, by the same, Christopher Reily and Margaret Young; witnesses, Bartholomew and Mary Brady and very many others.
- Snyder—Richards: July 18, by the same, William Snyder and Elizabeth Richards; witnesses, Adam Richards and Mary Ann McFeeley.
- Maher—O'Donald: Aug. 10, by the same, Owen Maher and Mary O'Donald; witnesses, James Smith, John McCanna and the father of the bride—“*puellae*.”
- Keller—Duff: Sept. 7, by the same, John Keller and Mary Magdalen Duff; witnesses, Timothy, Thomas and Joanna Wright and very many others.
- McGlinsy—Holderness: Sept. 16, by the same, Charles McGlinsy and Anna Holderness; witnesses, the mother and the brother of the bride—“*puellae*”—and very many others.
- Dowd—McBride: Sept. 17, by the same, Henry Dowd and Sarah McBride; witnesses, James and Margaret Woodland and John Devlin.
- Denis—Bodet: Sept. 25, by Rev. James Smith, Hilary Denis and Mary Victoria Bodet; witnesses, Thomas P. Hoops, the father of the bride—“*puellae*”—and very many others.
- Brooks—Lewis: Sept. 26, by Rev. M. Hurley, Westley Brooks, Catholic, and Elizabeth Anna Lewis, non-Catholic; witnesses, Dorothy Fienour and Catharine Hickey.
- Vallele—Callaghan: Oct. 17, by the same, Patrick Vallele and Susan Callaghan; witnesses, Alexander McKeown and John McCanna.
- McCalley—Patterson: on the same day, by the same, Hugh McCalley and Mary Jane Patterson; witnesses, John Browning, Caroline Patterson, and very many others.
- Jarvis—Colt: Nov. 28, by the same, William Jarvis and Eliza Colt; witnesses, Patrick McMechin and Edward Gildee.

Reed—McHanridge: Dec. 13, by Rev. James Smith, John Reed and Mary McHanridge, Catholics; witnesses, James Carl and Margaret Clark.

Tucker—Carroll: Dec. 23, by Rev. M. Hurley, Aaron B. Tucker, M. D., and Elizabeth Henrietta Carroll; witnesses, Samuel Tucker, Charles Carroll, Samuel Chew, Joseph Cabot, Susan and Juliana Nicklin, and Harriet and Louisa Carroll.

Marriages for the year—twenty-six.

MARRIAGES FOR 1825.

Brady—Gibbons: Jan. 20, by Rev. James Smith, Hugh Brady and Hannah Gibbons; witnesses, Barnet Quin, Bartholomew Brady, and very many others.

Curran—Tilloona[?]: Jan. 27, by the same, Francis Curran and Scicilia [*sic*, Cecilia?] Tilloona[?]; witnesses, Michael Merry and John McKenna.

McGuire—McNamee: Jan. 30, by Rev. M. Hurley, Patrick McGuire and Margaret McNamee, otherwise Devlin; witnesses, Antony and "Winny" O'Donald.

Boehmer—McClaskey: Feb. 1, by the same, John Baptist Boehmer and Isabella McClaskey; witnesses, John McCanna and Catharine Hickey.

Huneker—Thorp: Feb. 10, by the same, Joseph Huneker and Selina Thorp; witnesses, Joshua Colson and Eliza Huneker.

O'Hara—Moynahan: Feb. 17, by Rev. James Smith, Patrick O'Hara and Ellen Moynahan; witnesses, Michael Canigay[?] and Susan Burns.

Smith—Cullens: Apr. 13, by the same, Patrick Smith and Catharine Cullens; witnesses, Michl. Smith and Mary McMann.

Esler—Hareskey: Apr. 14, by the same, Francis Esler and Susan Hareskey; witnesses, Peter Hareskey, Constantine Sweeney, Cath. McKeown and Cath. Hickey.

Thompson—Shirkey: Apr. 26, by Rev. M. Hurley, Thomas H. Thompson and Rosanna Shirkey; witnesses, James Shirkey, Caroline C. Duffee, and very many others.

Pittaluga—Tasca: May 8, by the same, Philip Pittaluga and Adelaide Tasca, otherwise Boreale; witnesses, Hyacinth de Angeli, Lazarus Rebola, Mary de Angeli and Anna Rebola.

Duffy—Thompson: on the same day, by Rev. James Smith, Francis Duffy and Joanna Thompson; witnesses, James Gibbons and Elizabeth Castleborough.

White—Kinslla [*sic*, Kinsella?]: June 2, by Rev. M. Hurley, Robert White, Catholic, and Juliana Kinslla, non-Catholic; witnesses, Richard Condon and wife.

Garrelly—Garretty: June 22, by Rev. James Smith, Bernard Garrelly and

- Mary Garretty; witnesses, Catharine Hickey and Catharine McKeown.
- Laraque—O'Connor: July 2, by Rev. M. Hurley, Edward Alfred Laraque and Mary O'Connor; witnesses, Henry Pallaiet, James O'Connor and Susan and Mary Newlin.
- Troost—Magie: July 11, by the same, Gerard Troost and Mary Magie; witnesses, John Reily and John McCanna.
- Donahue—Davis: July 23, by the same, Hugh Donahue and Margaret Davis; witnesses, Louis Haughen and George Hanna.
- McCabe—Monaghan: Aug. 3, by Rev. James Smith, John McCabe and Rosanna Monaghan; witnesses, Hugh Brady and Mary O'Hanlin.
- Hurley—Canfield: Aug. 11, by Rev. M. Hurley, John Hurley and Margaret Canfield, otherwise Fitzgerald; witnesses, Henry Kean and Catharine Hickey.
- Bing—Dunlap: Aug. 19, by Rev. James Smith, Hugh Bing and Mary Dunlap, otherwise Kelly, [*of?*] "New Milford Township, Susquehanna County, Pa.;" witnesses, Rev. M. Hurley and Catharine Hickey.
- Roney—Perry: Aug. 22, by Rev. M. Hurley, Thomas Roney and Mary Ann Perry, otherwise Callaghan; witnesses, Andrew and Martha Williams.
- McMachan—Smith: Sept. 1, by Rev. James Smith, Owen McMachan and Margaret Smith; witnesses, "Rev. Messrs." Hurley and Brown.
- Ryan—Jurard [?]: Sept. 26, Rev. M. Hurley, Matthew Ryan and Anna Jurard [?]; witnesses, Dennis McCarty, Michael Flaherty, Bridget Whelan and Mary McDonough.
- Sands—Allen: Sept. 27, by the same, John P. Sands and Anna Allen; witnesses, Charles Lenox, Bridget McMullin and John Mallon.
- Sayen—Bouchet: Oct. 1, by the same, George Sayen and Margaret Josephine Bouchet; witnesses [*signing are:*]
 "Joh. J. Werner," "John H. Albers,"
 "L. Hilger," and "Timor Daucè."
- Gevenich—Daucè: on the same day, by the same, Joseph Gevenich and Adelaide Daucè; witnesses [*signing are:*]
 "Timor Daucè," "A. Buton,"
 "J. D. Griffith," "jh. Mathieu,"
 "Allen Armstrong," "Ay. Rasch,"
 "J. L. Hackenburg," "Dounaud" [?],
 and "S. F. Ceurion."
- Gerard—George: Oct. 11, by Rev. James Smith, Peter Gerard and Mary A. George; witnesses, Hubert A. Quin, Felix Garrison, Mary Lutz and Susan Hayuls.
- McCaulley—Root: Oct. 12, by Rev. M. Hurley, Neil McCaulley and Henrietta Root; witnesses, John Timoney and Susan Burns.

- Montgomery—Flagherty: Nov. 11, by Rev. James Smith, Robert Montgomery and Anna Flagherty, residents of Trenton, in New Jersey; witnesses, Louis Haughey and John Garrity.
- McCluskey—Doland: Nov. 13, by the same, James McCluskey and Mary Doland; witnesses, Jeremia Dorsey, Henry Doland, Catharine Coleman and Helen Doland, mother of the bride.
- Lennig—Biegler: Nov. 28, by Rev. M. Hurley, Nicolaus Joseph Lennig and Christiana Biegler; witnesses, "Doctor" J. H. Karsten and Charles Lennig.
- Lilly—Leonard: Dec. 5, by Rev. James Smith, Owen Lilly and Bridget Leonard; witnesses, Rev. James Smith and Rev. Michael Hurley.
- Kelly—Skelly: Dec. 6, by the same, William Kelly and Catharine Skelly; witnesses, Rev. James Smith and Catharine Hickey.
- Laty—Tunison: Dec. 8, by Rev. M. Hurley, Louis Laty and Mary Tunison, otherwise Cany[?]; witnesses, Charles Kloz, Patrick Jordan and Eliza Harding.
- Morris[?]-Shoemaker: Dec. 15, by the same, Jesse Morris[?] and Ann Eliza Shoemaker; witnesses, Isaac Wright and Mary Shoemaker.
- O'Neil—Emery: Dec. 16, by the same, Terence O'Neil and Susan Emery; witnesses, Daniel Quin, Patrick O'Neil, and Paul and Mary McDonagh.
- Farrell—Denny: Dec. 22, by Rev. James Smith, Edward Farrell, baptized, and Margaret Denny, non-baptized; witnesses, Catharine Hickey and Joanna Killion.
- Gibson—Roberts: Dec. 26, by the same, George Gibson and Mary Ann Roberts; witnesses, John Gibson and Catharine Roberts.
- Marriages for the year—thirty-seven.

MARRIAGES FOR 1826.

- Laucry—Reilley: Jan. 5, by Rev. James Smith, Philip Laucry and Anna Reilley; witnesses, Michael McSourley and Anna Doyle.
- O'Connor—Fortune: Jan. 16, by the same, Michael O'Connor and Joanna Fortune; witnesses, Joseph O'Connor and Joanna Noland.
- Roe—Wood: Jan. 19, by the same, Dennis Roe and Mary A. Wood; witnesses, Arthur McKeown and Susan Major.
- Canlin [*or* Conlin]—Curran: Jan. 26, by the same, John Canlin[?] and Bridget Curran; witnesses, Hugh Clark and Margaret Scott.
- McGlaughlin—McCready: Feb. 7, by the same, John McGlaughlin and Grace McCready; witnesses, John Cassidy and Margaret Magill.
- Fagan—Wilson: Feb. 27, by Rev. M. Hurley, Daniel Fagan and Sarah Ann Wilson; witnesses, James and Christiana Greenham.
- Heydan—Miley: Feb. 28, by Rev. James Smith, Daniel Heydan and Helen Miley; witnesses, James McDonnald and Catharine O'Donnel.
- Somerset—Miller: Mar. 25, by the same, William Somerset and Anna

- E[di]th Miller; witnesses, Samuel O'Neill and Catharine M. Morris.
- Mehan—Maer: Apr. 9, by the same, Patrick Mehan and Anna Maer; witnesses, Terence Kelly and Rev. James Smith.
- Scallan—Molony: Apr. 11, by the same, Bartholomew Scallan and Mary Molony; witnesses, Rev. James Smith and William Hanny.
- McPeak—Selah: Apr. 23, by the same, James McPeak and Matilda Selah; witnesses, the same Rev. James Smith and John McKenna.
- Rodrigues—Mariontes: Apr. 27, by Rev. M. Hurley, Vincent Rodrigues and Mary Mariontes; witnesses, Andrew Pichetti and Catharine Hickey.
- McCann—Carroll: May 14, by the same, Edward McCann and Catharine Carroll; witnesses, Patrick Gormly, Anna Shepherd and very many others.
- Mallan—McMullen: May 17, by Rev. James Smith, John Mallan and Bridget McMullen; witnesses, Felix McKenna, Anna Mullan and Anna McIlgrew.
- Connell—Reily: May 26, by Rev. M. Hurley, James Connell and Mary Reily; witnesses, Michael Caffry, Margaret Moran and Anna McCaffry.
- Bloomer—Elliot: May 28, by the same, Laurence Bloomer and Mary Elliot, widow; witnesses, John R. Johnson, James McSorley and Hannah Spence.
- Dunlop—McAvegh: on the same day, by the same, William Dunlop and Rosanna McAvegh, widow, otherwise Bradley; witnesses, Hugh Mullin, Patrick McClemmen and Eleonor McCoy.
- O'Neil—Donahue: on the same day, by the same, William O'Neil and Mary Donahue; witnesses, John McCanna and Susan Mallow.
- Brenon—Tracey: June 1, by the same, Michael Brenon and Mary Tracey; witnesses Robert Solts, Susan O'Neil and Eleonor Tracey.
- Lanigan—Quin: June 4, by the same, Cornelius Lanigan and Sarah Quin; witnesses, Susan Muckledoon and Catharine Hickey.
- McGonnell—Osborne: June 6, by the same, Thomas McGonnell and Anna Osborne; witnesses Michael Mangan and Mary Ann McCrossen.
- Irwin—McCoy: June 13, by the same, James Irwin and Mary Ann McCoy; witnesses, Catharine Hickey and Mary Brady.
- Doran—Ferris: June 19, by the same, Thomas Doran and Mary Ferris; witnesses, Samuel and Catharine Ferris and John Carroll.
- Quin—Boyle: June 22, by the same, Edward Quin and Catharine Boyle, otherwise McGentee; witnesses, Catharine Hickey and Mary Brady.
- Donnelly—Gavin: June 29, by Rev. James Smith, Philip Donnelly and Catharine Gavin; witnesses, Anna Smith and John Kane.
- Hedges—Harrison: July 6, by Rev. M. Hurley, Benjamin Franklin Hedges and Elizabeth Harrison; witnesses, Joseph and Mary Harrison and very many others.

- McGlade—Burns: on the same day, by the same, Charles McGlade and Bridget Burns, otherwise Mooney; witnesses, Michael and Bridget Crilly and John McGuigan.
- O'Donohue—Kelly: July 17, by Rev. James Smith, Thomas O'Donohue and Margaret Kelly, widow; witnesses, Catharine Hickey and James Smith.
- Smith—McMahan: July 19, by the same, Michael Smith and Mary McMahan; witnesses, Daniel McDade and Catharine Brogan.
- Doran—Simmons: July 23, by the same, Patrick Doran and Henrietta Simmons; witnesses, Rev. James Smith and Mary Brady.
- Gillan—Sweeny: July 29, by Rev. M. Hurley, Daniel Gillan and Isabella Sweeny; witnesses, Catharine Hickey and Anna Brown.
- Brown—Neagle: Aug. 8, by the same, John Brown and Elizabeth Neagle; witnesses, John Carrell, Thomas Hurley, Mary Brown, and a great crowd—“*cum turba magna.*”
- O'Neil—Gready: Aug. 10, by the same, John O'Neil and Bridget Gready; witnesses, James Hogan, John Fleming and Judith Hogan.
- O'Reilly—Warnick: Aug. 13, by Rev. James Smith, Edward O'Reilly and Anna Warnick; witnesses, Rev. C[onstantine] C. Pise and Mary Dugan.
- Owens—Hughes: Aug. 28, by Rev. M. Hurley, John P. Owens and Mary Ann Hughes; witnesses, Thomas S. Smith, Thomas Hurley, Eliza Simpson, and very many others.
- Roney—Perry: Sept. 6, by the same, Thomas Roney and Rebecca Perry; witnesses, Edward Powers and Bridget O'Neil.
- McBride—Breslin: Sept. 7, by the same, Patrick McBride and Mary Ann Breslin; witnesses, Henry Crilly and Catharine ———.
- McCann—Devlin: Sept. 10, by the same, Patrick McCann and Martha Devlin; witnesses, Paul McDonough and Joanna Devlin.
- Donnelly—Conwell: Sept. 15, by Rev. James Smith, Nicolas Donnelly and Anna Conwell; witnesses, Jeremia McCready and Mary McAnulty.
- McBrien—McManamin: Sept. 20, by the same, James McBrien and Joanna McManamin; witnesses, Rev. James Smith and Mary Carrighan.
- McQuaide—Harwood: Sept. 21, by Rev. M. Hurley, William McQuaide and Eleonor Harwood; witnesses, Augustine Gibbons and Elizabeth McGowan.
- Hodges—McGee: Sept. 29, by Rev. James Smith, John Hodges and Anna McGee; witnesses, Rev. James Smith and John Hodges.
- Loane—Tumerey: Oct. 8, by the same, James Loane and Margaret Tumerey; witnesses, Patrick Loane and Joanna Tumerey.
- Gleison—Mallon: Oct. 9, by the same, William Gleison and Catharine Mallon; witnesses, Daniel Mallon and Patrick Murray.
- McCarthy—Lochrey: Oct. 15, by Rev. M. Hurley, James McCarthy and Catharine Lochrey; witnesses, John Friel and Bridget Lochrey.

- McKenna—Mullon: Oct. 22, by Rev. James Smith, Patrick McKenna and Charity Mullon; witnesses, Hugh and Mary McKenna.
- Smith—Dixon: the same month, by the same, Philip J. Smith and Margaret A. Dixon; witnesses, Rev. Michael Hurley and Margaret McElroy.
- McGinty—Larkin: Oct. 26, by Rev. John Fitzpatrick, James McGinty and Mary Larkin, otherwise Bradley; witnesses, Robert Duff and Anna McLaughlin.
- Smith—Donahue: Nov. 16, by Rev. M. Hurley, Francis Smith and Alice Donahue; witnesses, John McDonough, William McCabe and Joanna McDonough.
- Cahill—Elliot: Nov. 19, by Rev. James Smith, Thomas Cahill and Mary Elliot; witnesses, Rev. James Smith and Bernard Ginnety.
- Cassady—Shingle: Dec. 26, by Rev. M. Hurley, John Cassady and Henrietta Shingle; witnesses, John and Mary Ann McArran.
- Marriages for the year—fifty-one.

MARRIAGES FOR 1827.

- Haughey—Doyle: Jan. 4, by Rev. James Smith, Louis Haughey and Anna Doyle; witnesses, William Browning, John Garretty and Mary Williamson.
- Costello—McMahon: Feb. 25, by Rev. M. Hurley, Michael Costello and Mary Ann McMahon; witnesses, Patrick Hoy, Tho[ma]s Fee, James Gibbons and Anna Casel.
- Gaffney—McKenny: Feb. 26, by the same, Michael Gaffney and Elizabeth McKenny; witnesses, Edward Cummingford, Mary McCluskey, Edward Lacey and very many others.
- Caniff—Gillespy: Mar. 30, by the same, Jeremia Caniff and Mary Gillespy; witnesses, Francis Sullivan and Helen O'Connor.
- Henry—Tiernan: Apr. 19, by the same, Peter Henry and Anna Tiernan; witnesses, Thomas Bancroft and Mary Tiernan.
- O'Neill—Quin: Apr. 24, by the same, Patrick O'Neill and Elizabeth Quin; witnesses Terence and William O'Neil.
- Cunningham—Cornet: May 2, by Rev. John Reilly, John Cunningham and Mary Cornet; witnesses, Rev. John Reilly and Catharine Cunningham.
- Farren—Coyle: June 12, by Rev. M. Hurley, Michael Farren and Mary Coyle; witnesses, Hugh Barr, William Farren and very many others.
- Johnson—McKinley: July 1, by the same, James Johnson and Margaret McKinley; witnesses, Catharine Hickey and [rest blank].
- McKinney—Johnson: July 8, by the same, John McKinney and Ophelia Johnson; witnesses, Catharine Hickey and Catharine McKeown.
- Higgins—McCormick: July 29, by the same, James Higgins and Anna McCormick; witnesses, Henry and Mary McCluskey.
- McNelly—Roy: Aug. 15, Rev. E. Mayne, John McNelly and Mary Roy; witnesses, John Hynds and Eliz[abeth] Wilson.

- Carlton—Rudolph: Aug. 20, by Rev. M. Hurley, Francis Carlton and Catharine Rudolph; witnesses, William Browning, John McAviney, John Gerarty, Mary Ann Stewart and Anna Sophia Rudolph.
- O'Neil—Mallon: on the same day, by the same, Francis O'Neil and Susan Mallon; witnesses, William Gleeson and Paul McDonough.
- Russel—Kelly: Sept. 6, by the same, John Russel and Hannah Kelly; witnesses, Eugene Cummiskey, Mary McAnulty, Dennis Kelly, and very many others.
- Gafney—McCloskey: Sept. 21, by Rev. E. Mayne, John Gafney and Susan McCloskey; witnesses, John Flemming[?], Catharine McCloskey, and a great crowd—"cum turba magna."
- Clanscy—Boyle: Oct. 11, by Rev. M. Hurley, Timothy Clanscy and Catharine Boyle; witnesses, Clement C. Biddle and John Fleming.
- Taylor—Moore: Nov. 11, by the same, John Alexander Taylor and Elizabeth E.[?] Moore; witnesses, Samuel Croucher and Joseph McCarthy.
- O'Neil—Williams: Oct. 21, by Rev. E. Mayne, John O'Neil and B. Williams, otherwise Williamson; witnesses, Patrick Murray and James Muldoon.
- Craig—Navis[?]: Dec. —, by the same, John Craig and Anna Navis[?]; witnesses, Henry Cutteon[?] and Eleonor Francis.
- McAleer—McCaffrey: Dec. 26, by the same, Patrick McAleer and Margaret McCaffrey; witnesses, Patrick McKernan, Joan Delaney[?] and John McDonough.
- Marriages for the year—twenty-one.

MARRIAGES FOR 1828.

- Cartney—Cullen: Jan. 1, by Rev. E. Mayne, James Cartney and Anna Cullen; witness, Catharine Hickey.
- Gaudette [*Gardette?*—Goodin: Jan. 2, by the same, James B. Gaudette[*sic*] and Joanna Goodin [*in the text after her name is the word "Pro," underlined twice, with a dot between the two underlinings; query, Does it mean Protestant?*]; witnesses, James B. Hall, Sophia Boyle and Catharine Many.
- Timmins—Murphy: Feb. 18, by Rev. M. Hurley, Terence Timmins and Mary Murphy, otherwise Crosby; witnesses, Charles McDonauld and Catharine Hickey.
- Power—Griffin: Apr. 6, by the same, John Power and Catharine Griffin; witnesses, Pierce Archer and Joanna Colbert.
- Donnelly—Toehy[?]: on the same day, by Rev. E. Mayne, John Donnelly and Susan Toehy[?]; witness, Alex[*ande*]r Dougherty.
- Cassidy—Smith: on the same day, by the same, Francis Cassidy and Catharine Smith, otherwise McCom[?]; witness, Mary O'Neil.
- McClellan—Crist: Apr. 8, by Rev. M. Hurley, Michael Clean Mand Ann Crist; witnesses, Michael McBride and Susan Crist.

- Craven—Leeson: Apr. 13, by the same, Nicholas Craven and Bridget Leeson; witnesses, William Reily and Christopher Read.
- Courtney—Travis: Apr. 23, by the same, Patrick Courtney and Eliza Travis, widow, otherwise Morgan; witnesses, Michael Fagen and Bridget, his wife.
- Field—Pearson: Apr. 24, by the same, John Field and Ernestina [*but written* "Erenestina"] Pearson, otherwise Abercrombie; witnesses, William Field, Catharine Smith, and others.
- Harrison—Conlin: May 4, by the same, Hugh Harrison and Anna Conlin; witnesses, Peter Meade, Randal McAlister and Maria Daly.
- Farren—McCrossen: on the same day, by the same, William Farren and Joanna McCrossen; witnesses, Michael Farren, Daniel Barr, and very many others.
- Malone—McAdams: May 5, by the same, William Malone and Mary McAdams; witnesses, John Hodges and Cecilia McCaffey.
- McGinley—Tully: May 13, by the same, Hugh McGinley and Mary Tully; witnesses, Patrick Monaghan and William McLaughlin,
- Chambers—York: May 15, by Rev. E. Mayne, Robert Chambers, Protestant, and Margaret York, otherwise Kully[?], Catholic; witness, Mary Cullahan, Catholic.
- Carney—Faren: May 20, by Rev. M. Hurley, Patrick Carney and Mary Faren; witnesses, John Kenny, Cornelius and Joanna Quin, and very many others.
- McLaughlan—Duffey: on the same day, by Rev. E. Mayne, Jeremiah McLaughlan and Eleonor Duffey; witnesses, William McLaughlan and Hannah Mooney.
- Beauveau—Vernou: May 29, by Rev. M. Hurley, John Beauveau and Louise [*in the text* "Ludovica"] Catharine Vernou; witnesses, John Vernou and wife, and very many others.
- Gallagher—Duff: June 19, by the same, Edward Laurence Gallagher and Eleonor Duff; witnesses, Thomas Duff and Mary Keller.
- Monteith—McGonagle: June 21, by the same, David Monteith and Margaret McGonagle; witnesses, John Curtain and Catharine Hickey.
- Skillen—Reily: June 3, by the same, Michael Skillen and Rosanna Reily; witnesses, Robert Loyd and Susan Skillen.
- Drips—Reily: July 16, by the same, David Drips and Margaret Reily; witnesses, Bernard Reily, Isabella Drips, Henry Largy and others.
- Haggerty—McShaffry: July 17, by the same, Michael Haggerty and Unity McShaffry; witnesses, William Farren, William McFall, Mary McLaughlin and very many others.
- Fleuret—Massol: Aug. 16, by Rev. E. Mayne, John Antony Fleuret and "Cayetana" Isabel Massol; witnesses, Jesse Morris, Catharine Phillips and very many others.
- McGuire—McKellup[?]: Aug. 31, by the same, James McGuire and

Susan McKellup [?], Catholics; witnesses, John Williams and Mary Currey.

McQuaide—Sickles: on the same day, by the same, James McQuaide and Catharine Sickles; witness, Catharine Hickey.

O'Donnel—McRooden: Sept. 5, by Rev. M. Hurley, John O'Donnel and Bridget McRooden; witnesses, John Davis and John Sweeny.

Brady—Johnson: Sept. 11, by Rev. E. Mayne, James Brady and Catharine Johnson; witnesses, Henry Brady and Charles McDonald.

Murphy—Wier: Sept. 13, by the same, Laurence Murphy and Sarah Wier; witnesses, Thomas Mansfield and Catharine McClerey.

Ouram—Monk: Sept. 21, by Rev. M. Hurley, James Ouram and Mary Monk, otherwise McKee; witnesses, Laurence Brady and Thomas McKee.

Quin—Mallon: on the same day, by the same, Daniel Quin and Rose Mallon; witnesses, Patrick O'Neil and Thomas Wallace.

Murphy—McNulty: Oct. 6, by the same, Dennis Murphy and Mary McNulty; witnesses, James McNulty, Andrew Young and others.

Flaherty—O'Donnell: Oct. 5, by Rev. William O'Donnell, Michael Flaherty and Eliza O'Donnell; witnesses, Joseph Mahon and Catharine Duron.

McElroy—Repplier: Oct. 8, by Rev. M. Hurley, Archibald McElroy and Sophia M. Repplier; witnesses, John George Repplier, Cochran Forbes, Elizabeth O. Betts, Mary Ann Coleman and Elizabeth Nagle.

Greenwood—Kelly: Oct. 12, by Rev. W. O'Donnell, George Greenwood and Anna Kelly; witnesses, John Bivins and Margaret Kane.

Laughlan—Renfrew: on the same day, by Rev. E. Mayne, James Laughlan and Joanna Renfrew; witnesses, Sarah Bradley and Hannah Leslie.

Bressneen—Brinnan: Oct. 16, by Rev. W. O'Donnell, Daniel Bressneen and Margaret Brinnan; witnesses, Richard and Mary Kearney.

Blake—Tucker: Oct. 22, by Rev. E. Mayne, John Blake and Josephine Tucker; witnesses, Benj. Say, L. and G. W. Tucker and others.

de Potestad—Carter: Nov. 22, by Rev. M. Hurley, Louis de Potestad and Mildred Carter; witnesses, James Abercrombie, Michael de Tacon and Joseph Swift.

McCullin—Quin: Nov. 8, by Rev. Nicholas O'Donnell, Hugh McCullin and Mary Quin; witnesses, Pat. McKnally and Mich. McLaughlin.

McGinnis—Siggeson: Nov. 28, by Rev. M. Hurley, Charles McGinnis and Catharine Siggeson; witnesses, William Smith and Thomas Brady.

Marriages for the year—forty-one.

MARRIAGES FOR 1829.

Cassidy—McQuaide: Jan. 3, by Rev. M. Hurley, William Cassidy and

- Joanna McQuaide; witnesses, James McQuaide, William Byrne, Catharine Graham and Catharine McQuaide.
- Ryan—Flinn: Jan. 22, by Rev. N. O'Donnell, Patrick Ryan and Anna Flinn; witnesses, Pat. McGee and Mary Morris.
- Smyth—McMannass: Jan. 27, by the same, Charles Smyth and Rosanna McMannass; witnesses, Hugh McEnly and Mary Tully.
- Prior—Dobbin: Jan. 28, by Rev. M. Hurley, James Prior and Susan Dobbin, otherwise Brady; witnesses, Daniel Hewen, Susan Reily and Rosanna Brady.
- Edwards—Whelan: Feb. 10, by the same, George Edwards and Elizabeth Whelan; witnesses, William Whelan, Samuel Wood, Thomas Edwards, Catharine Whelan and very many others.
- Jones—Smith: Feb. 16, by the same, Joseph Jones and Catharine Smith; witnesses, George Smith and Mary Williams.
- Jones—Dornin: Feb. 19, by Rev. N. O'Donnell, Michael Jones and Henrietta Dornin; witnesses, Bernard Dornin and M. Dornin, with very many others.
- McEvor—Quin: Feb. 22, by the same, Pat. McEvor and Mary Quin; witnesses, Pat. Harragan, Jane Quin and very many others.
- McGarr—Bracken: Mar. 1, by the same, Felix McGarr and Bridget Bracken; witnesses, Pat. Kelley, Margaret Bracken and others.
- Develin—Magrath: Mar. 12, by Rev. W. O'Donnell, John Develin and Margaret Magrath; witnesses, Antony O'Donnell and Margaret Develin.
- Davis—Hamill: Apr. 23, by Rev. M. Hurley, David Zachary Davis and Sarah Hamill; witnesses, James Hamill, Robert Higginbotham, Anna McNamee and Ann Morris.
- Donegan—Carroll: May 12, by the same, Francis Donegan and Bridget Carroll; witnesses, Henry Sharkey and Catharine Hickey.
- Meade—McDevot: May 15, by Rev. N. O'Donnell, Patrick Meade and Sarah McDevot; witnesses, James McDevot, Eliza Hamilton and others.
- McConnell—Dougherty: June 18, by Rev. M. Hurley, Francis McConnell and Mary Ann Dougherty; witnesses, William and Juliana Dougherty, Michael Crilly, Mary Knodle and very many others.
- Clarke—Lallemand: June 30, by the same, John Y. Clarke and Henrietta Maria Lallemand, otherwise Girard; witnesses, E. D. Whitney, James G. Clark, Adelaide Segoigne and Joanna Carter.
- Doyles—Fox: July 9, by the same, George Doyles and Susan Fox; witnesses, John P. Fox, Anna Maria Blair and Sarah Chester.
- Woods—Brown: July 12, by Rev. W. O'Donnell, Patrick Woods and Catharine Brown; witnesses, Catharine Hickey and Sally Bradley.
- Mullin—Boyle: July 23, by Rev. N. O'Donnell, Hugh Mullin and Mary Boyle; witnesses, Timothy Clancey and Brid[get] Brogan.
- Mullin—Royal: June 8, by Rev. W. O'Donnell, John Mallin and

- "Kisaia" [*sic*, Keziah?] Royal; witnesses, Edward Keenan and Catharine Keenan.
- Cunningham—Brooks: — 10, by Rev. N. O'Donnell, Const. [*antine?*] Cunningham and Anna Brooks; witnesses, John Ferguson and Eliza [Ferguson?].
- Milnor—Reynegan: Aug. 19, by Rev. M. Hurley, Thomas Milnor and Mary Ann Reynegan; witnesses, William H. Klapp, William H. Milnor, Martha M. Downing, Mary Joanna Amanda Latour and very many others.
- Egnew—Bradley: Aug. 23, by the same, Thomas Egnew and Sarah Bradley; witnesses, John Madden, Catharine Hickey and Catharine [blank].
- Clampet—McDermott: Aug. 25, by Rev. Michael Curran, Henry Clampet and Winifred McDermott; witness, the priest.
- Estello—Connolly: Aug. 27, by Rev. W. O'Donnell, James Britton Estello and Mary Connolly; witness, William Fitzgerrald.
- Colligan—Kane: Aug. 28, by the same, John Colligan and Rosanna Kane; witnesses, Francis McGue and Patrick Kane.
- Kiggan—McGowan: Sept. 6, by Rev. M. Hurley, John Kiggan and Anna McGowan; witnesses, Thomas Gorman and William Carvill [or Carroll?].
- McDonald—Whitney: Sept. 12, by the same, James McDonald and Mary Whitney; witnesses, Andrew Keating and Peter Dwyre.
- Gidney—McDonough: Sept. 10, by Rev. N. O'Donnell, Robert G. Gidney and Eliza McDonough; witnesses, Mary McDonough and others.
- Plumer—McCluskey: Sept. 13, by the same, James Plumer and Elizabeth McCluskey; witnesses, Sidney McDonough, James Plumer and ——— McCluskey.
- McCafferty—O'Reily: Oct. 18, by Rev. W. O'Donnell, Patrick McCafferty and Eliza O'Reily; witnesses, Eugene Commiskey [*but ought to be Cummiskey*] and Catharine McCafferty.
- McGuinty—Beirth: Oct. 24, by the same, Samuel McGuinty and Eliza Beirth; witnesses, James and Sarah Dougherty.
- Collins—McCarty: Oct. 27, by Rev. N. O'Donnell, Jeremia Collins and Ellen McCarty; witnesses, Charles McC[arty?] Felix O'Neil and others.
- McGovern—Mahon: Nov. 15, by Rev. M. Hurley, John McGovern and Catharine Mahon, otherwise O'Donnell; witnesses, James and Sarah Brady and Alexander Jones.
- McGuckin—Cummins: Nov. 16, by the same, Hugh McGuckin and Elizabeth Cummins, widow; witnesses, Peter and Thomas Hughes.
- McKinley—Minish: Dec. 1, by the same, Archibald McKinley and Susan Minish; witnesses, James Johnson and Always Wise.
- Donnelly—O'Brien: Dec. 2, by Rev. N. O'Donnell, Michl. Donnelly

and Mary O'Brien; witnesses, Michl. Mangan and Brig. [et] Trennen.

Gadis—Sweeny: Dec. 8, by the same, Daniel Gadis and Mary Sweeny; witnesses, Bernard More and Eliza Moore.

Sisinger—Smith: Dec. 10, by Rev. M. Hurley, Jacob B. Sisinger and Mary Smith; witnesses, William and Margaret Smith, David Forsyth and Bridget Smith.

Scherwin—Trahan [?]: Dec. 15, by the same, George Scherwin and Mary Trahan [?] otherwise Robertson; witnesses, Thomas Lunt and Rebecca Gray.

Doran—McGhehan: Dec. 24, by the same, Hugh Doran and Catharine McGhehan; witnesses, Edward and Edward [sic] Doran.

Ellis—Thomson: Dec. 27, by Rev. N. O'Donnell, Hugh Ellis and Jane Thomson; witnesses, Catharine and Charles McDonnel.

Marriages for the year—forty-one.

MARRIAGES FOR 1830.

[*The following entry, which follows the one for December 27th, is dated simply the 4th, no month or year being indicated. I have recorded it here among the marriages for 1830.*]

Sweeny—Cunningham: [Jan.?] 4, by Rev. W. O'Donnell, James Sweeny and Catharine Cunningham, of the state of New Jersey; witnesses, Patrick Flaherty and Mary Cunningham [sic].

Sullivan—McCaffry: Jan. 10, by Rev. M. Hurley, Patrick Sullivan and Catharine McCaffry; witnesses, Patrick and Mary McCaffry, Thomas Lamb, Sarah Salander and very many others.

Conway—Loughery: Jan. 14, by the same, Patrick Conway and Margaret Loughery; witnesses, Hugh McNulty, Sarah Loughery, Alexander McConnel and others.

Forsyth—Smith: Jan. 14, by the same, David Forsyth and Bridget Smith; witnesses, William Smith, William Neff, Anna C. Fletcher and very many others.

Ford—Murphy: Jan. 28, by Rev. N. O'Donnell, Henry Ford and Margaret Murphy; witnesses, Robert McCulloch, James Brady and Rachel Hall.

Lennehan—Walsh: Feb. 14, by the same, John Lennehan and Julia Walsh; witnesses, James Robinson and Mary Regan.

Cahil—Sinnot: on the same [?] day, by the same, Matthew Cahil and Bridget Sinnot; witnesses, James McGuire and Margaret Sinnot.

Doyle—Murray: Jan. 16, by Rev. M. Hurley, John C. Doyle and Bridget Murray; witnesses, Thomas O'Brien, Francis McConnel and Anna Murray.

Hayes—Pheley: on the same day, by Rev. N. O'Donnell, Daniel Hayes and Margaret Pheley; witnesses, Jeremia Cotter and others.

Donavan—Donahue: Feb. 20, by Rev. M. Hurley, Paul Donovan and Helen Donahue; witnesses, James Donovan and John Williams.

- Kernan—McLinn: Feb. 21, by the same, Michael Kernan and Amelia McLinn; witnesses, John Mulheren and Elizabeth Loyd [*but should be Lloyd*].
- Tige [*or Tice*]:—Deyton: on the same day, by Rev. N. O'Donnell, Daniel Tige [?] and Mary Deyton; witnesses, David Bennet and Sarah [*the family name is blotted; it may be Ellis or Lewis*].
- Conlin—McAleer: on the same day, by Rev. M. Hurley, Edward Conlin and Mary McAleer; witnesses, John McSorley, Anna McAleer, Peter Teague, Sarah Hughes and very many others.
- Egan—Cleary: Feb. 23, by Rev. W. O'Donnell, Daniel Egan and Catharine Cleary; witnesses, Charles McDonald and Bridget Treanor.
- Flood—Moyer: Mar. 16, by Rev. M. Hurley, James Flood and Elizabeth Moyer; witnesses, John Medcalf and Elizabeth Rankin.
- Browning—Trunk [?] on the same [?] day, by Rev. W. O'Donnell, John Browning and Elizabeth Trunk [?]; witnesses, James McGuire and Daniel Curry.
- Little—Duff: Apr. 11, by Rev. M. Hurley, Andrew Little and Catharine Duff; [*no witnesses named*].
- Lane—Elliott: Apr. 12, by the same, John Lane and Mary Elliott; witnesses, John Holbert, Thomas Cahill and Bridget McGuire.
- Flood—Murray: on the same day, by the same, Felix Flood and Bridget Murray; witnesses, Owen Gorman, William Carvel, Mary Murray and Joanna Russel.
- Petre—D'lois: Apr. 15, by Rev. W. O'Donnell, Alphonsus Petre and Mary Frances D'lois; witness John Mitchel.
- Miller—Richards: May 2, by Rev. M. Hurley, Samuel Miller and Mary Richards; witnesses, Martin and Elizabeth Engle.
- Fitzgerald—Hallahan: May 4, by Rev. W. O'Donnell, Edward Fitzgerald and "Ellenonora" [*sic*] Hallahan; witnesses, Bridget O'Neill and Catharine Hickey.
- Munyon—Walpole: May 10, by Rev. M. Hurley, John Munyon and Mary Ann Walpole; witnesses, William and Margaret Smith and Eliza Walpole.
- Johnson—Divine: May 23, by the same, James Johnson and Bridget Ann Joanna Divine; witnesses, Michael Divine, George Dixon, Eliza Doyle and Mary Magdalen Wimer.
- Tobin—Devlin: May 30, by the same, James Tobin and Joanna Devlin; witnesses, Felix Devlin, Felix Butler, Sarah McCabe and very many others.
- Fogarty—Larkin: June 6, by the same, Patrick Fogarty and Rose Larkin; witnesses, Thomas Reily and Bridget Trenor.
- Nevins—Conlin: June 14, by the same, James Nevins and Mary Conlin; witnesses, Catharine Hickey and Bridget Trenor.
- Joice—Keegan: June 23, by Rev. W. O'Donnell, Patrick Joice and

- Catharine Keegan; witnesses, Rev. Edward McCarthy and John Waters.
- Tierney—Larkins: June 25, by Rev. M. Hurley, Simon Tierney and Anna Larkins, otherwise Cormick; witnesses, Henry McCarney, Catharine Carr and Margaret McCarney.
- McAlhone [*sic, but wrong, should read McElhone*—Lorton: June 26, by the same, James McAlhone and Rebecca Lorton; witnesses, Dennis Lorton, James Tuomy, Elizabeth Rogers and many others.
- O'Brien—McMullin: on the same day, by the same, Nicholas O'Brien and Anna McMullin; witnesses, James and Mary Hannon.
- Stafford—McKenna: July 11, by Rev. N. O'Donnell, Richard Stafford and Joanna McKenna; witnesses, Henry Hart and wife.
- Cavanagh—Cortney: July 12, by the same, John Cavanagh and Bridget Cortney; witnesses, James Cortney and Peter Connors.
- Lawrence—Kelly: July 17, by Rev. M. Hurley, John Lawrence and Eleonor Kelly, otherwise Harkins; witnesses, Thomas Dougherty and Catharine Hickey.
- Barr—Barr: July 18, by Rev. N. O'Donnell, Hngh Barr and Bridget Barr; witnesses, William McFall and Bridget Trenor.
- Holland—Ryan: Aug. 1, by Rev. M. Hurley, John Holland and Anna Ryan; witnesses, Thomas Dwyer and Mary Walsh.
- Magan—Le Quin: on the same day, by the same, Joseph Magan and Mary Ann Le Quin; witnesses, John Le Quin and Eliza Hoofman.
- Sheridan—Briesh: Aug. 4, by the same, Philip Sheridan and Hannah Briesh, otherwise McElroy; witnesses, Catharine Hickey and Charles McDonald.
- Green—McGran: Aug. 19, by Rev. W. O'Donnell, Bernard Green and Margaret McGran; witnesses, Felix Flood and Anna McClean.
- Sipe—McAllen: on the same day, by Rev. N. O'Donnell, Albert Sipe and Sarah McAllen; witnesses, Charles and Brid.[*get*] McDonnel.
- Brossen—Cleary: Aug. 24, by the same, Daniel Brossen and Joanna Cleary; witnesses, Thomas Cleary [*and*] Ellen Sullivan.
- Streeper—Fletcher: Aug. 26, by the same, Leonard B. Streeper and Elizabeth Fletcher; witnesses, William Bell and Margaret Striper.
- McCabe—Reily: Sept. 16, by Rev. M. Hurley, James McCabe and Susan Reily; witnesses, Edward and Anna Reily, parents of the bride—"puellae," Patrick Brady and others.
- Lane—Savage: Sept. 23, by Rev. W. O'Donnell, John Lane and Joanna Savage; witness, Rev. William Clancy.
- Regan—Sweeney: on the same day, by Rev. N. O'Donnell, John Regan and Mary Sweeney; witnesses, Patrick Sweeney and Hannah Regan.
- Kehoe—McCarty: Sept. 25, by the same, Martin Kehoe and Catharine McCarty; witnesses, Patrick Sullivan and Mary Cummins.

Divine—McDonough: Oct. 7, by the same, Timothy Divine and Elizabeth McDonough; witnesses, Charles Denman and Anna Caffry.

Connor—McGrinningham: Oct. 12, by Rev. W. O'Donnell, Daniel Connor and Sidney McGrinningham; witnesses, John Connor and Mary Neacle.

Handcock—McHenry: Oct. 20, by Rev. N. O'Donnell, Peter Handcock and Anna McHenry; witnesses, John Sparks and Joanna Prendergast.

McCayhy—Melay: Nov. 2, by the same, Patrick McCayhy and Margaret Melay; witnesses, Catharine McDonnell, etc.

Melvin—Hughes: Nov. 6, by Rev. M. Hurley, Michael Melvin and Mary Hughes, otherwise McGeough; witnesses, Catharine Hickey and Charles McDonald.

Parker—LeMark: Nov. 14, by Rev. W. O'Donnell, William Parker and Rebecca LeMark; witnesses, John Quin and Elizabeth Hofman.

Thomson—Cobbet: Nov. 17, by the same, Edward Thomson and Elizabeth Cobbet; witnesses, James and Hannah Kennedy.

Trodden—McGerety: Nov. 22, by Rev. N. O'Donnell, James Trodden and Rosanna McGerety; witnesses, Owen McGerety and Alice Mulligan.

Flanagan—Burns: Nov. 24, by the same, James Flanagan and Juliana Burns; witnesses, John Cegan and Anna Kegan [*or* Cegan?].

McGrath—Gill: Dec. 1, by Rev. M. Hurley. Thomas McGrath and Mary Gill; witnesses, John Dickens and Bridget Trenor.

Mulvanny—Fisher: Dec. 12, by Rev. N. O'Donnell, Patrick Mulvanny and Bridget Fisher; witnesses, Daniel and Hugh Barr.

Carney—Doherty: Dec. 28, by the same, Michael Carney and Susan Doherty; witnesses, Charles McDonnell and Mary Morris.

Marriages for the year—fifty-eight.

(*To be continued.*)

FIRST HOUSE OF THE SISTERS OF THE VISITATION AT KASKASKIA, ILLINOIS, A. D 1833.

REMINISCENCES OF SISTER MARY JOSEPHINE BARBER.

The writer of these memoirs—Sister Mary Josephine Barber—in the world was known as “Jane Barber” (thus the late Dr. Shea in his history).

She was the youngest child of Rev. Virgil Horace Barber, formerly an Episcopal minister, afterwards a priest of the Society of Jesus, whose conversion to the Faith with his parents and all the members of his family was so noteworthy an event in American religious history some seventy years ago.

Jane Barber was born at Fairfield, near Utica, in New York, on August 9, 1816, and died at St. Louis in Missouri, a professed member of the Visitation, in 1887, aged seventy-one.

The Kaskaskia Community, of which mention is made in these *Reminiscences* (that were recorded by the sister “about thirty years ago,” and of which the original copy is preserved in the Visitation mother-house at St. Louis), was disbanded in 1844, on account of high floods in the Mississippi that left their convent-home uninhabitable with safety and comfort. Thence they migrated to St. Louis.

In the Visitation order (in the United States), Kaskaskia convent ranks second among the offshoots of Georgetown, in the District of Columbia, their earliest foundation, Mobile coming next in order of seniority.

“Sister Josephine was employed principally as teacher of music, composition and painting.”

The above few details about this sister and the first Visitation house in Illinois (that have been gathered substantially from the convent archives at St. Louis), may be supplemented by the reader from church histories of New Hampshire and Vermont, wherein will be found abundant information relating to the Barber family especially.

Very worthy too of being consulted is the *History of the Catholic Church in the U. S.*, by John Gilmary Shea, LL. D., New York, 1886-1892. See *Indexes* to vols. iii, iv. (—T. C. M., OF COM. OF HIST. RESEARCH.)

On April 17th, 1833 (Easter Wednesday, I think), we left Georgetown, D. C. The following are the names of the sisters of the foundation: Mother M. H. Agnes Brent, superior; Sr. M. Genevieve King, assistant and mistress of novices; Sr. M. Gonzaga Jones, procuratrix, dispenser, etc.; Sr. M. Ambrosia Cooper; Sr. M. Helen Flannigan, directress of the school; Sr. M. Isabella King, teacher, sacristan, robier, etc.; Sr. M. Josephine Barber, postulant; Sr. Catharine Rose Murray, lay sister, cook, etc.

The sisters traveled under the protection of Mr. Richard Queen, a Catholic gentleman, and brother-in-law to Sister M. Genevieve.

On reaching Baltimore, Md., we saw for the first time the railroad and the cars; not steam cars, such as they now have, but drawn by horses. On arriving at Frederick, we were met at the depot by Father Barber, S. J., father of our postulant. The next day we began the ascent of the mountains, in four-horse coaches. After some four or five days' travel on the Alleghanies, we took the steamboat at Wheeling, and arrived at Louisville, Kentucky, on Saturday in time to go to confession to the saintly Bishop Flaget. Next morning we went to Holy Communion, assisted at High Mass in the Cathedral, and in the afternoon at Benediction.

Bishop Flaget, Rev. Mr. Able and Mother Catharine (of the "White-Cap" Sisters of Charity) accompanied us through the locks of the canal. Father Able gave us a very gloomy description of Kaskaskia, telling us we would all die of pleurisy the first winter—which was not very far from the truth. On the following Friday, May 3d, the Finding of the Holy Cross, we rose about three or four o'clock; the captain having decided to put us out, not on the Illinois shore (where there was no house for accommodation and no conveyance to be found), but at St. Mary's Landing in Missouri. The steamboat stopped opposite Mrs. Davis' residence, which we had been told was a tavern. Mr. Queen ordered breakfast just as he would have done at a hotel. While we were at table Mrs. Davis politely informed us that hers was a private residence; that she indeed frequently entertained the priests who came and went to

Perryville (the Lazarist's Seminary), for whom the boats occasionally stopped at her landing; but seldom on any other business. Mr. Queen and the sisters apologized.

We were now in a dilemma. The broad Mississippi rolled between us and our destination. We were not even in the State of Illinois, and had no acquaintance in the country. About eight o'clock Mr. Queen departed for Kaskaskia to announce our arrival, and to see what preparations had been made for our accommodation. He returned after dinner, saying that nothing at all had been done, and that the inhabitants were not expecting us, although some time previous Bishop Rosati, on a visit there, had mentioned his intention of establishing a convent and boarding-school in their town. Mother Agnes was very much surprised at all this, as before leaving Georgetown she had been led to understand that not only was a house provided, but that the parish priest had proposed and arranged for surrendering to us his own dwelling, which, being contiguous to the church, would allow of our choir opening into the sanctuary. These probably were plans concerted between Bishop Rosati and the parish priest, and mentioned by the bishop in his letters to Georgetown. But they were plans that never were and never could be carried into effect, as both the church and presbytery were in too dilapidated a condition; the presbytery containing, moreover, only two or three rooms. Whatever may have been the origin of this idea, it was one fully entertained at Georgetown; inso-much that Rev. Wm. Matthews said to Mother Agnes jocosely: "If you have turned the priest out of his house already, I do not know what you will do after your arrival in Kaskaskia." When Mr. Queen contradicted all these expectations, describing Kaskaskia as a poor, miserable, "out-of-the-way" little place, the sisters were quite discouraged and wanted to go back; and had it not been for Mother Agnes and Sister Gonzaga, they undoubtedly would have returned to Georgetown; but they remained steadfast. In the afternoon our baggage, boxes, trunks, etc., were put on the flatboat (called also "the ferry-boat"), and served us for seats in crossing over to the Illinois shore. The boat was so heavily laden that the water came up

almost to the edge, and the sisters were so frightened that they sat speechless. Broad and muddy as the river was, the water could hardly be seen for the carpet of green caterpillars that covered it. On landing, the shore and trees were in the same predicament; whereat the sisters expressed their astonishment. It almost exceeded credibility. Three vehicles there awaited us. They were the Kaskaskia stage-coaches, but in size and shape like our ordinary milk-wagons.

The Kaskaskia parish priest (our future confessor), Rev. Mr. Condamine, was there on horseback. We were soon seated, and in a few minutes on our way to Kaskaskia. Our drivers announced that the town was in sight. We strained our eyes, but could not find it. Thinking to settle on the exact locality, we asked: "Where was the church?" A log structure was pointed out; but we did not give our informant credit, and felt sure that the log edifice was a barn and not a church. Far from suspecting that we were in the midst of the town, we were still on the lookout for it, when our carriages stopped in front of Mr. Wm. Morrison's elegant stone mansion, the only real building in the place. The others were low erections of frame or logs, one or two stories at most, and concealed from view by the trees. One street intersected the village, and that so quiet, and we may say unfrequented, as almost never to be disturbed by the sound of carts or wheels.

"Asleep or paralyzed," writes Father Doherty, "Kaskaskia lies in the Illinois Bottom, with all the lazy apathy of the Indians, whose home it once was, dreaming over its past, and its prospects that are no more. No press, no railroad, no mill, no smoke of manufacture rising to the blue sky, no bridge, only a flat boat drawn wearily by a rope from shore to shore of the Okaw (Kaskaskia) river. Why! a visitor there would almost think he lived two centuries back."

Alighting at Mr. Wm. Morrison's, his wife and sister-in-law received us most graciously. The latter was a convert, a lady of remarkable intelligence and extensive information, who, having dissipated the prejudices of her relatives, easily induced them to offer us hospitality until our own house could be prepared. Theirs was a double house and very roomy, though only of two stories and an attic. The entire second

story was appropriated to our use. We had one small and two large bed-rooms, besides the ball-room, which ran the entire width of the house, over the parlors; but no one slept in this, nor was it any longer used for its original purpose, it being deemed unsafe on account of a fissure in the wall caused by the earthquake of 18—; since which time Kaskaskia, having rapidly depopulated, had little call for large ball-rooms or brilliant assemblies. The sisters used to walk there to recite their office, etc.

On the first evening of our arrival, we remarked that the parlor floors were not perfectly level, but wavy. Madam William informed us that this, as well as the rent in the east wall, had been occasioned by the earthquake. It was then that we learned from the inhabitants of the curse that had been put upon the place. There was no one in Kaskaskia, and no one who had ever been there, who did not know it well; but Madam R. Morrison told us she had heard some say, and hoped it was true that Kaskaskia was cursed only for a certain number of years, and that the term of its malediction having now expired, it would revive from its long period of calamity and misery. Subsequent events seem to show the contrary. Sickness, floods, earthquakes, still desolate the beautiful but forsaken spot. On Saturday, May 4th, we were visited by the elite of the town, and among others by Lawyer Baker, who, as was afterwards told us, was generally deputed by the townsfolk as an inspector or examiner into the qualifications of those who presented themselves for teachers in their little village, which by the by (exclusive of the Creole race) contained a very select and well-educated class. Lawyer Baker had a long interview with Sister Helen, the directress of the school, was very much pleased, and gave a favorable report of her education and acquirements.

Mr. Morrison's large and beautiful garden adjoined the Catholic graveyard that lay at the back of the church, so that we could go to Mass or visit the Blessed Sacrament without passing into the street. On Sunday we went to High Mass, and Rev. Mr. Condamine, who preached in French, explained to the congregation the purport of our coming, and the benefit

that would accrue to their children from Catholic training and instruction. On Monday we began to prepare our own house. It was a store belonging to Colonel P. Menard, and lent us by him free of rent. He had the counters and shelves taken down, and intended to have it converted into convent shape, with conventual entrance and grate. Meantime the carpenter made our altar and tabernacle, which we lined and trimmed handsomely. Having been told in Georgetown that we would not need a separate altar, the sisters came entirely unprovided; but in the course of a week we got everything ready, and were able to move into our own house, where Mass was celebrated the second Sunday after our arrival. We also had Benediction in the afternoon, and the sisters sang. Madam R. Morrison and some other ladies were present, and were enchanted with the music. Father Condamine gave us Mass four times a week; on Sundays saying two Masses, one for the congregation and one for us. He also lent us a few vestments until we could obtain a supply. Donations of all kinds were pouring in from our friends—provisions, beds, blankets, culinary utensils, etc.,. They also gave us a chair apiece, which, until benches could be made, we carried up and down, from the choir to the refectory, and thence to the assembly room. There was no market in town, although there was a butcher, who had not much custom, as nearly every family raised and killed its own beef and mutton, dividing any overplus with their neighbors, who in their turn did the same. We were well supplied by Mrs. Wm. and Robert Morrison, who, until we were settled, sent us nearly every morning hot waffles or cakes for breakfast; for their residences being just opposite our house, they constantly sent us aid of every description. Their negro men and women were always at our service when needed, even making our academy fires in the winter, scrubbing, cutting and hauling wood, and hauling water from the river every Monday morning for our laundry. In this Indian country it was customary for those who could afford it to place a canoe under the eaves of the house to catch rain water, and when this was not filled by the rain, to supply by hauling water from the Okaw river. Mr. Wm. Morrison's men always filled our canoe every Mon-

day; and this they continued to do as long as he lived, which was about five or six years. During the first winter we bought no wood at all. He and his brother kept us supplied, and sent their negroes to cut it. Not a day passed that Mr. Wm. Morrison did not come to our house and walk around the premises to see if anything was wanting. He gave us at first one, then two cows, a sheep, hogs, chickens, and sent corn and hay with which to feed them. He also gave us a large stove for the children's refectory, and a comfortable Franklin stove. For our library he made us a present of many books: *Lingard's History of England*, in six or eight volumes; *The British Poets*, in twenty-four volumes; the *Old and New Testament*, in some thirty volumes, and several other works. He made us a present of a piano and a guitar, several nice desks, tables, wash-stands, and about a dozen pairs of shoes that had been left when he broke up keeping store a few years previous. Colonel Menard, who lived on the other side of the Okaw (Kaskaskia) river, was no less generous. He kept a carpenter, and had him to make each of the sisters a bedstead with tester and a table. He gave our sacristy a nice vesting stand; had a weaver in his employ to weave us thirty-two pairs of stockings—two woolen and two cotton pairs apiece for each sister. He often brought us himself a basket of squabs, attended to all our business, or had his agents to do it. But the store he had lent us gratis, and from which he had removed all the conveniences, counters, shelves, etc., proving too small, we had to look out for other quarters. The old Kaskaskia hotel, now standing open and vacant, was recommended to us and offered gratis, but seemed in too ruinous a condition. It wanted many repairs; the old window-sashes being decayed and many of the panes wanting, we had blind windows of solid wood substituted. These were made to bolt or button on, covering only the lower sash, and were removed in hot and dry weather. A hail-storm occurring, we could not afford to replace the glass, but put in "blind lights" where the panes were broken. Yet we were delighted with our new quarters, into which we moved about June 1st, having spent one week at Mr. Wm. Morrison's, and nearly three at Colonel Menard's store. When we reached

the old hotel, the sign was still swinging to two tall posts in front, but we had it cut down. It had served in Kaskaskia's happier days. We also had the counter and balustrades removed from the bar-room, which was in future to serve the triple purpose of refectory, play-room and class-room for the children. A large livery stable was also on the premises, and was very useful for our cows, hogs and poultry. The townsfolk, especially the Morrison and Menard families, were highly gratified at seeing us so comfortably located, and immediately placed their daughters at our school. Mr. Wm. Morrison had four daughters; Colonel Menard had an only daughter, and a number of grand-daughters and nieces whom he educated, and who, learning nearly all the extras, were very profitable. He likewise procured us patronage among his friends and agents in St. Louis and the country around; but for him and the Morrison families we could not have remained in Kaskaskia. His daughter wishing to learn the harp (as well as the piano), he purchased her an instrument, which he allowed us to use for our school, and finally gave it to the sisters. When we first arrived in Kaskaskia there was no piano in the town, and many of the inhabitants had never seen one. Mr. Morrison's younger daughters were of this number (the oldest, Mary, having been east). Our piano was a real curiosity. All the children of the town and many grown persons came to see and hear it. We had as many pupils as we could teach, and parents were much pleased with their progress and performance. We got up a pretty good choir, and in the course of a year or two were requested to lend its services to the parish church for Christmas and Easter, which we did. Our best piano was conveyed through the town, and served instead of an organ; for melodeons were almost unheard of in those days. Miss Sophie Menard played, and the youthful choir sang their best in several parts, to the great gratification of the congregation, as well as of its holy pastor, Father Condamine, and especially of Colonel Menard and Mr. Morrison. One day we asked "Aunt Hagar," an aged negress whom we hired, whether they had had High Mass at the parish church. "Not only High Mass," she said, "but *very* High Mass." This old

woman, at first a Methodist and very prejudiced, became a fervent convert, and *gave* herself to us, telling all who made inquiries that she "had *jined* the sisters." She lived to be over a hundred—a model of all virtues—and died most holily.

Our first Christmas dinner here was quite sumptuous. We invited Madam Menard, and, in compliment to her, dispensed with silence. She appeared to enjoy the fete, and, as well as ourselves, was much amused to see the snow drizzling over our table, and forming here and there tiny piles, despite a high fire in the chimney-place, for it was a bitter cold day. Shortly afterwards we had the roof repaired. Another day the refectorian had brought over the dinner and set it before the fire to keep warm, while she went back to the kitchen to get something else. As she approached the refectory, a dog rushed out with a chunk of meat in his mouth. She guessed what had too truly happened. He had eaten up all our dinner, and that day we had to dine on bread and molasses. The door of this old structure did not hang exactly straight, and had no latch or fastening but a bar, which was put up at night only; so that, being ajar, the dog smelt the victuals, went in and helped himself undisturbed. After this we moved our refectory into the next apartment, not so much on account of the lately sustained loss as because we had to hire a washer-woman, and provide her a wash-house and lodging, so we had to give her our old refectory. In the following summer we had the turkey-house cleaned out, which, being large, light and airy, was very pleasant for a dining-room during the warm weather, but could not be used in winter except for poultry. During the first summer also we used the loft of the livery stable as a carpenter's shop; for the kind Lazarists at Perryville (besides their great spiritual assistance), wishing to help us, sent an aged lay-brother, who was a carpenter, to make desks, benches, cupboards, etc. He remained about six weeks, and rendered us great service. Mather's home was the convent proper, where the community lived, lodged and had their conventual exercises, enjoying great quiet and retirement; in fact, real cloister life, for here the world scarcely intruded, the parlors being in the academy. In the summer of 1835, Bishop Rosati being again in Kaskaskia,

Mother Agnes spoke to him about selecting a spot for our future building, and he, accompanied by some others, went with her to see the lots proposed. The ground was fixed upon and purchased, Colonel Menard advancing the money; but the greatest difficulty was in procuring workmen and materials, no such things being found in Kaskaskia. We wrote on to Baltimore to Mr. Wheeler, nephew of the late Father Wheeler, and son of the architect by whom the convent in Georgetown was built in 1831. He came out West and undertook our business. First of all, in concert with Colonel Menard, he had a brick-yard started in Kaskaskia; but as there was no demand for the article (except from ourselves) in this town, where business was stagnant, a year—indeed, I think two years—elapsed ere a second kiln was ready for burning. Our house repeatedly came to a standstill, the workmen deserting, etc.; and when Mother Agnes resigned her charge in May, 1836, very little more than the foundations were laid. Mr. Wheeler now proposed to begin a frame building, which should be contiguous to the one in brick already commenced; for, being a carpenter, it would be in his power to carry on the latter, as he himself would remain on the spot and assist in the work, which he promised to have finished before autumn.

The work now proceeded briskly, and in the summer vacation, about the last of August, 1837, we bade adieu to the old hotel and to Mather's house and removed to our new habitation. The building (two stories), freshly painted, with its green blinds and long piazza, looked like a long steamboat, and lay at right angles with the sombre foundation walls and cellar pit of the deserted brick structure—I mean deserted by the workmen since 1835. As soon as the lathing and plastering of the frame building was finished, the brickmasons got again to work on the Academy, which was roofed the same fall, so that the carpenters were able to work on the interior during the winter of 1837-38. We had removed to our own premises about the feast of St. Augustine, but had hardly gotten into our new convent when a death occurred, that of a postulant, followed by two other deaths—Sister Ambrosia Cooper on October 2d, and Sister Gonzaga Jones on December 3d. We were, as may be

supposed, very sad, especially as at that time Kaskaskia had no stationary pastor, Fathers Condamine and Roux having returned to France and St. Louis. Yet some priest, either Lazarist or secular, gave us Mass and heard our confessions every week. At this moment of gloom Providence sent us one great comfort in the presence of the saintly Bishop Bruté, who remained several weeks with us. As the parish priest's residence in town was in so dilapidated a condition as to be scarcely habitable, the good bishop accepted an apartment in our bake-house, where some five or six little orphans lodged. This bake-house was pretty comfortable in winter, having two rooms above and one below, defended on one side by a smoke-house. We were at this time (children and sisters) crowded into one building, two or three children sleeping in each of the sister's cells; besides which the play-room had to be converted into a dormitory at night. The chapel was at the end of the corridor; the altar over the fire-place, and opposite the door, looking down the passage. During Mass the sisters knelt in the cell doors, and at Communion received at the chapel door, in which a chair was placed with a Communion cloth across the back. It was to this little chapel the saintly Bishop Bruté used to steal, and pass hours before the Blessed Sacrament. We often met him going along in silence and on tip-toe, without raising his eyes or stopping to speak to any one, his breviary under his arm.

We were anxious to get in our chapel before Christmas, and the workmen hurried to lay the floor and put up the lathing at the west end, all the other walls being of solid brick. But as no plastering could be attempted in this season, we hung up quilts to keep out the wind and cold, and the flooring overhead helped to render it a little warmer. There being no brick-layer about, I was given the job of laying the hearth—fire being indispensable. First filling up the cavity with sand, I put down the bricks in regular files, to the admiration of all who saw it, and to the joy of those who feared we would freeze there on Christmas night. Even with a fire in the large hearth, it was fearfully cold. During a considerable part of the months of January and February we were obliged to move the altar up

close to the fire, and directly in front, and even then to keep the cruets on the hearth until needed at the altar, when the sister sacristan put them in reach of the priest. Our sisters suffered much from the cold during this winter, and indeed during the eleven winters passed in Kaskaskia. Sister Catharine Rose, who was cook, called us one day to look at pans on the fire, frozen on one side and stewing on the other. I myself, in attending a writing class, with two large fires in the room, saw the ink freezing on the children's pens. I have seen basins sitting under the stove from morning almost till night unthawed. In one respect, however, we were better than at the old hotel. We had a better kitchen and pantry. In the former our bread was oftentimes in the most direful condition, frozen hard as a stone, impervious to any sharp-edged tooth. We used lard lamps, with canton-flannel wicks, sperm oil having given out or become very dear. Gas and oil were not heard of until years later. These lard lamps were very inconvenient, and half the time totally unserviceable. Difficult to light, they would not burn unless the lard was reduced to a liquid state. We had to keep them by the fire before lighting, and even after lighting; for if carried into a cold place they congealed and became extinguished. Then, to restore them to a *burnable* temperature was, in that cold climate, a process of some thirty minutes, even under favorable circumstances, it being seldom that our apartments afforded heat sufficient to effect the liquefaction in this space of time. Besides, the lard was expensive, and we generally used to save it for the sisters at night recreation, as they did in old times at Georgetown.

On the octave of the Epiphany, 1841, we had the happiness of welcoming the newly-consecrated bishop, coadjutor to Monsignor Rosati, the latter having been sent as legate or vicar apostolic to Hayti. Bishop Kenrick immediately gave us a chaplain for our convent, and thenceforth we had the blessing of daily Mass.

On May 12th, 1842, Sister Agnes Brent was elected superior. In 1843, a division of the diocese taking place, whereby Kaskaskia was placed under the jurisdiction of the bishop of Chicago, Bishop Kenrick expressed to Mother Agnes his desire of

retaining some of the Visitation Sisters in his diocese, and of establishing a house in St. Louis, requesting her to proceed thither and be its first superior.

Accordingly, in the spring following, accompanied by six sisters, she departed on her mission. It was April 14th, Low Sunday, 1844. Accompanied by Major Graham and his two daughters, our pupils, we left after Mass and breakfast, and, riding some thirty or forty minutes, reached the banks of the Mississippi, where we waited for the passing of a boat. There was a comfortable house erected on the shore for the accommodation of arrivals and departures, and in this we had remained about half an hour, when the loud puffing of a steamboat was heard. Immediately Mr. Finn put up a signal—a flag on the end of a pole—and in a few minutes the boat put off steam and rounded to the shore. We got on board, and about ten or eleven o'clock, the double doors between the ladies' and gentlemen's cabin being thrown open, a minister, in his silk gown, stood in the centre, and began a most edifying discourse. All the passengers, ourselves included, sat around in perfect silence; and maybe some thought we were almost converted, so attentive did we seem, not wishing to give offense. The preacher was a Campbellite, and we owed him some good will for speaking very reverently of the Mother of God; but he denied the existence of a Holy Ghost.

In six hours we reached St. Louis, and were conveyed to the City Hospital, where for eight days the good Sisters of Charity lavished upon us every possible attention and kindness.

THE MISSISSIPPI FLOOD.

But let us return to our sisters in Kaskaskia. At Easter, the time of our leaving, the Mississippi was already high and still rising. But as this rise occurred every spring, nothing serious was yet apprehended. In two weeks, however, the Okaw began to swell and flood the fields lying between it and our garden. On the feast of St. Aloysius the garden was half covered with water, and our sisters made their last procession in honor of the Sacred Heart on two of the upper walks which remained dry. That night the whole was inundated, and at

eleven o'clock Friday, June 21st, the water rushed into the cellar. Next morning the well caved in during Mass. The greatest danger lay in the nature of the soil; for under the stratum of sand and clay lay one of quicksand, and it was apprehended that the whole would sink in the mighty flood.

Friends urged us to depart, and at six o'clock that same evening Mr. Amedée Menard brought a flat-boat propelled by stout rowers, and taking on board Mother Isabella and a good many sisters, conveyed them to his own dwelling on the bluffs east of the Okaw river. This was Saturday P. M. I suppose they had no Mass next morning, but Father St. Cyr said Mass at the convent for those who remained; and immediately after Mass they commenced packing up. He dispensed with the Sunday obligation, and the sisters spent the day in hard work, taking down pictures and everything belonging to the altar and chapel, where Mass would never again be celebrated. They bundled and sewed all day long, covering carefully with cloths their best pictures and ornaments. They were also obliged to remove provisions, kitchen utensils and furniture from the first floor, which, although several feet above the ground, would be entirely under water before night. At breakfast time the bricks in the kitchen sank when they stepped upon them. One end of the sisters' refectory was under water; so that, with all expedition, they conveyed tables, dishes, etc., to the assembly room on the next floor, where they passed the remainder of this memorable Sunday, at the close of which they, too, bade adieu to their doomed convent and sailed for the bluffs.

Meantime Bishop Kenrick, who had heard nothing of the distress of his nuns, was on his way to Kaskaskia to introduce to them their new bishop, Rt. Rev. William Quarter. He was accompanied also by Rev. John Timon and Rev. St. Palais (both of them afterwards bishops). But the meeting was of a very different description from what they had anticipated. They found the homeless sisters and children crowded together at the Menard mansion, around which the houseless people of the town had taken refuge under tents and awnings. This was about noon on Monday.

Old Colonel Menard, the late proprietor of the mansion and

devoted friend of the sisters, had just been laid in his grave beneath the weltering waters. He had not lived to see the destruction of his beloved convent, which was his solicitude even in the last hours of his life. When informed on his sick bed of the rapid rise of the Mississippi and Okaw, he inquired repeatedly, "How are the sisters?" telling his sons to take care of them. Our convent had been, we may say, built up and maintained by him. In the purchase of the land, in the payment of the notes on the building, he promptly and cheerfully advanced the money whenever our means fell short, and this happened too often. Neither did he for several years demand any interest, and when at last he did, it was on the most indulgent terms. He had a progeny of grandchildren and nieces for whose board and tuition he was responsible, and most of our pupils were obtained through his influence. God preserved to us our kind friend until a few days before the flood. He died June —, 1844, and his house became our refuge.

Our school at this time numbered fifty pupils, nearly all of whom were withdrawn by their friends, only sixteen accompanying the sisters to St. Louis.

The arrival of the two (we may say four) bishops in Kaskaskia was at a much-needed moment, for the Menard family, I imagine, knew not what to do with the sisters and their sixteen children. Father Heim had gone in quest of a boat, but had not succeeded, no captain being willing to come to Kaskaskia.

Father Timon now departed on the same errand, and hailing a steamboat on its way to St. Louis, induced the captain to put out his own cargo, and turn his boat into the Okaw river. Early on Wednesday morning, before day, the puffing of the steamer was heard at the Menard mansion. Mr. Amedée Menard sprang from his bed and ran out to warn the captain against some dangerous spot in the channel, but was relieved of the necessity by seeing Father Timon standing aloft near the wheel, and directing the pilot. After breakfast all got on board and sailed for the convent, of which only one-half appeared above water. Here a portion of the piazza balustrade was sawed off, and the boat lashed to the house through the

doors and windows. The bishops and priests assisted in carrying the furniture on board; pianos, harps, stoves, desks and benches, etc., were put in the hold as ballast, the sisters lifting whatever their strength would permit. By two o'clock in the afternoon they had got a sufficiency of freight on board, and bidding good-bye to Kaskaskia and their long-loved convent, they turned their course northward to St. Louis. This was June 26, 1844.

The united sisterhood enjoyed liberal patronage on Ninth street until 1857, when they moved to Cass Avenue, where a regular convent had been erected on property bequeathed them by Mrs. Ann Biddle. There their life work widened. Through the dark period of the Civil War, the daughters of the confederates and of the northern soldiers crowded around them; and in the country's career of peace, steadily aiming at the highest and holiest development of the young from all sections of the country, they reached the Golden Jubilee term of their existence as a body.

Nine years later the growth and improvements of the city were westward, and the patrons followed—they called for the sisters. The Saint de Chantal Academy was the answer. Still they called, and the Visitation loosened itself again from old, tender and sacred associations at the voice of duty.

In 1892, it took possession of a new home in Cabanne Place, its old one passing, through the agency of Archbishop Kenrick, into the hands of the Lazarist Fathers, for a Diocesan Ecclesiastical Seminary.

REMINISCENCES OF JOHN ELDER, DECEASED, OF CAR
ROLLTOWN, CAMBRIA CO., PA., ONE OF THE PIONEER
SETTLERS OF PRINCE GALLITZIN'S DISTRICT.

BY LAWRENCE F. FLICK, M. D.

The location of Prince Demetrius A. Gallitzin on the Allegheny Mountains, in what is now the northern part of Cambria county, caused that part of the State of Pennsylvania to be largely settled by Roman Catholics. Loretto, the home of Prince Gallitzin, was the Mecca of many Catholic immigrants who sought a home where they could have the consolations of religion. When the farm land in the immediate vicinity of Loretto had all been taken up, new settlers went farther north, and in this way gradually the entire northern section of the county was taken up by Catholics. Mr. Elder was one of the earliest immigrants to the Loretto district, and was one of the first to go to the extreme northern end of the county. He was a man of more than ordinary intelligence and of excellent memory, and as he was intimately associated with the early history of this Catholic settlement, his reminiscences are both interesting and valuable. It may be said in passing that he was a distant relative of Archbishop Elder. The reminiscences were written down as dictated by Mr. Elder on May 2, 1879, a few years before his death. The relation, whilst not in the exact words of Mr. Elder, is substantially as given by him.

Mr. John Elder came to the northern part of Cambria county in 1807, at the age of eight years, with his parents. At that time there were no settlers in the district except old Mr. Jacob Nagle, near what was later known as Nagle's Mill. Mr. Elder's father came to Cambria county from Bedford county in search of a mill site. He first located near Loretto, in Allegheny township, about three miles from the church, and built a mill there. Later he moved farther north, and bought some land from an old woman known as Mammy McAnalley, at \$1.00 an acre, to be paid in taxes, and built a mill upon the site known since as Elder's Mill. Mr. Elder and his family continued to

go to church at Loretto until the building of old St. Joseph's, in the new settlement, in 1832. St. Joseph's is located about fifteen miles north of Loretto, so that these early settlers, prior to the building of St. Joseph's, had from fifteen to twenty miles to go to church. Marcus Bender, John Weakland and his four sons, Peter, Bill, John and George, John G. Miller, Michael Cunningham, Jacob Yost, Jacob, John and Christ. Luther, and Mr. Elder himself, helped to build the church. Tommy Burns, of Chest Creek, and some of his neighbors from that district, settlers living at a distance of four or five miles, also helped to build the church. Henry Maguire put on the roof. John Campbell put in the windows and doors. The church was built of logs, and in order that all the settlers might take part in the work, a frolic was held for hauling the logs and hewing them. Prior to the time when the church was put up, Prince Gallitzin visited the district to baptize Charles Weakland, and during this visit gave his consent to have the church built. On this occasion Prince Gallitzin celebrated Mass in John Weakland's house, using the bureau for an altar. Mr. Richard Ashcraft, Mr. Fred. Able and a few other Protestants were present at the ceremony, and Doctor Gallitzin explained in detail the ceremonies of Baptism to them. Near old St. Joseph's church there was an Indian trading post known as Hart's Sleeping Place, where in the early times the white settlers from the East and South exchanged trinkets with the red man for his furs. The particular spot known as Hart's Sleeping Place was located where later on Mr. John Weakland's house stood. There was a spring at this place which was known as the meeting place between the Indians and the white men. Mr. Luke Maguire was the man who hauled the Trappists away from Cambria county when they took their departure for Maryland in their transit from the West.* Doctor Gallitzin began the building of St. Joseph's church, and visited it occasionally until Rev. Rev. Henry Lemke's coming a few years afterwards. The church was not completed at once.

* A history of the Trappists who located in this part of Cambria County is published in the *Records*, Vol. I.

It took considerable time to get it under roof. The logs were cut on the Boyle property, and were put in position in the form of a building some time in 1831 or 1832. The ground for the church was donated by Mr. John Weakland. The lumber was sawed by Mr. Elder, who received a compensation of sixty-two cents a thousand for his labor. Old Mr. Bender and Mr. Jacob Luther hauled the lumber to the building site. Mr. John Campbell did the inside carpenter work. Henry Maguire, some time after the main building had been up, cut out the end and built an addition to be used as a sacristy. It was only then that a roof was put over the whole building, and it was not until many years afterwards that the building was weather-boarded. After it had been up for some time it was lined inside to the ceiling joist in the sanctuary, and later on over the whole church. This work was done by Mr. Elder himself, and he planed and prepared his boards at his home, quite a distance away, and then hauled the boards to the place and did all the work himself. The gallery was put in the church for a choir, and at the time of its erection a debate took place between Mr. Elder and Mr. Maguire as to how much slope it should be given. [Whatever the merits of the controversy may have been, it is evident that the man in favor of much slope won, for the gallery was given sufficient slope to make one feel as if going down hill in walking over it.] The gallery was used for choir purposes from the very beginning. Mr. Miller, his wife and others sang in the choir.*

Old Mr. Miller, or John C. Miller, as he was known, besides helping in the choir, took the clergymen to board when they visited the settlement. He lived on the farm known later as the Hartzog place. Among the children of John C. Miller who were well known were Henry Miller, Mrs. Tillie Kirkpatrick, Mrs. Glass and Anthony Miller. In those early days they had divine services at St. Joseph's once a month or once in six weeks, and later on, when Father Lemke moved to Ebensburg,

* A very amusing account of this choir is given in Father Lemke's autobiography, a reference to which is made in the life of Rev. Henry Lemke published in the *Records*, Vol. IX, page 158.

once in two weeks. Prior to Father Lemke's visit to the settlement, the Rev. Mr. Bradley would occasionally come from Newry, and also Rev. Father McGirr. Father McGirr's text for his sermon always was: "Be not solicitous about what you shall eat or what you shall wear."

Mr. Elder saw a bishop for the first time at Loretto in 1810, when Bishop Egan administered the Sacrament of Confirmation there. He again saw a bishop some time in 1833 or 1834, when Bishop Kenrick administered the Sacrament of Confirmation at St. Joseph's church. On this occasion Mr. Elder took up a collection for the Bishop, and when he offered it to the Bishop the latter told him to keep it for the congregation for use in defraying the expense of building the church. Bishop Kenrick traveled through northern Cambria county on horseback, the roads being then practically impassable for vehicles. When Father Lemke undertook to build a chapel at Carrolltown, which is six miles south of St. Joseph's and nine miles north of Loretto, he appointed Mr. Elder as one of the collectors to solicit funds for the new church.

REMINISCENCES OF MR. LUKE MAGUIRE, OF ST. AUGUSTINE'S, CAMBRIA COUNTY, PA., TAKEN IN 1879,

BY LAWRENCE F. FLICK, M. D.

Mr. Luke Maguire was a son of Captain Maguire, the pioneer settler of northern Cambria county, and the man who was instrumental, in a measure at least, in bringing Prince Gallitzin to the Allegheny Mountains. When his reminiscences were taken he was eighty-three years old, and his memory was beginning to fail. He had been associated with the very earliest history of this Catholic settlement, and for the early years of his life his recollections seem to have been vivid. He was perhaps more intimately associated with the removal of the Trappists from northern Cambria county than any other man, and it is upon this point particularly that his reminiscences are interesting.

According to Mr. Maguire's account the Trappists came to northern Cambria in 1816 or 1817, but possibly in 1814. The place upon which they located was known later as the Burns farm, and later still as the McDale farm, and was within a quarter of a mile of the present location of Carrolltown, on what is now the John Flick estate. Dr. Gallitzin came out and asked the settlers to help the Trappists to put up a building. There were five Trappists in the colony, and they remained at Carrolltown a few years. They spoke French, and could not speak English, and during their stay in this part of the country they had to endure many hardships. When they reached Loretto on their way to Maryland, Mr. Maguire was given the task of hauling them to Bedford. One of them was so ill that he had to be hauled in the wagon. He died on the way between Bedford and Lancaster, and was buried at Lancaster.* At Newry they put up at an old house and remained

* Mr. Sener, of Lancaster, has found traces of this monk in one of the cemeteries of Lancaster, and has published an account of it. See RECORDS, vol. vi, page 321.

over night. The accommodations at this house were very poor, and Mr. Maguire, after getting something to eat for them and himself, fixed a place for himself to sleep and tried to show the sick man how to arrange a sleeping place. It appears, however, that the poor, sick monk preferred to spend the night in prayer, for when Mr. Maguire closed his eyes in sleep the sick man was still on his knees praying, and when he opened them in the morning he found him in the same position. Mr. Maguire slept so sound himself that he did not know whether the monk prayed all night or whether it was a mere coincidence that he was praying at the time he went asleep and when he awoke. The Luthers hauled the baggage of the monks to Loretto, from where it was apparently taken by others to Bedford. When they got to Bedford there was a busy time there on account of the War of 1812, and there were 600 soldiers in Bedford on their way to Black Rock, in Erie county. At that time Father Heyden was stationed at Bedford. Mr. Maguire carried a letter of introduction from Prince Gallitzin to Father Heyden. Mr. Maguire recollected Father Heyden's visits to Loretto when a student, and also after he had been ordained. On one of the latter occasions, when they were riding together through the woods, Father Heyden asked Mr. Maguire for some advice about the avoidance of wolves, etc. Mr. Maguire was present at the first Mass at old St. Joseph's, which was celebrated by Prince Gallitzin. The first white child born on the mountain was Richard Dodson, and the second was Michael Maguire. Peter Kaylor was the first man to raise a nursery about the settlement. Mr. Maguire had been confirmed by Bishop Egan. The old settlers joined together to prepare the logs for the Loretto chapel.

LAST WILL AND TESTAMENT OF LOUIS CHARLES DE BLANC, OF NEW ORLEANS, LA., 1825.

FROM THE ORIGINAL (FRENCH) IN FISK FREE AND PUBLIC
LIBRARY, NEW ORLEANS, LA.

TRANSLATED BY J. W. FOR THE AMER. CATH HISTORICAL SOCIETY.

*In the name of the Father and of the Son and of the Holy
Ghost. Amen.*

This is my last will and testament, written with my own hand in preparation for the uncertain hour of death whenever it pleases the Almighty to call me.

Louis Charles de Blanc, native of the parish of St. Francis, in Natchitoches, State of Louisiana, during his life Captain of Infantry in the Army of His Most Christian Majesty,* Civil and Military Commander of the posts at Natchitoches and Attakapas, legitimate son of Messire Césaire de Blanc, French officer, chevalier of the royal and military order of St. Louis, baptized in the parish of Acoules in Marseilles, and of Dame Marie des Douleurs Simone Juscheraud, of St. Denis, legitimate daughter of Messire Louis Antoine Juscheraud, of St. Denis, French officer, chevalier of the royal and military order of St. Louis, and of Dona Manuela Sanchez Navarro, legitimate daughter of Don Ramon Sanchez Navarro, Governor of the province of Coahuila, in New Spain.

I was born and baptized in the Roman Catholic apostolic religion, and I hope to die in it, as becomes a good Christian, if God gives me the grace. There is no true happiness in the world apart from the hope which we ought to have in the mercy of our Saviour, our Redeemer and our God. Place in Him,

* "Armées de S. M. C."—Sa Majesté Chretienne.

my dear children, your entire confidence. Pray to Him with fervor, adore Him with your whole heart, demand of Him pardon for your offences. He will bless you and never abandon you. Be persuaded that religion is the only consolation to an honest man in the world. It alone calms, disperses evil thoughts, mitigates our troubles, eases our conscience and fortifies us with faith, hope and charity.

I ask pardon of God with all my heart for having so often offended Him. Truly His mercy is great and inspires confidence. I believe in Jesus Christ His only Son. Contemplating His precious blood shed on the cross for the salvation of man, I beg His divine Goodness, I beg the ever-blessed Virgin Mary, St. Louis and St. Charles, my two patrons, and all the saints of Paradise to pray for me. Finally, I beg almighty God to have pity on me and forgive all the imperfections inseparable from my human weakness, and give me the grace of participating in everlasting life. Amen.

My dear children, I recommend my soul to your fervent prayers, and also hers who brought you forth and loved you so much, and likewise the souls of all the faithful. I sincerely demand pardon of those that I may have offended, though my conscience reproaches me not. I die without ill-will towards anybody, and only with the greatest regret that I have not been able to accomplish what I have often desired in behalf of the poor.

My dear children, as good citizens it is your duty to be useful to your country on all occasions, to serve it with all possible zeal and the utmost disinterestedness. I expressly ask you to never abuse the power given you, to be always just, to comfort the unhappy and help them if you are able. Having constantly served his country under all the different governments which have ruled therein, your father has always during his long administration of justice followed the impulse of his heart and its true sentiments. Though he does not leave you what in this world are termed riches, which unfortunately are too often put to bad use, he leaves you riches more precious, in fact the greatest of all—the love for God our Saviour and an honorable heritage.

My children, born from legitimate marriage with Dame Elizabeth Pomponne D'Erneville, my well beloved and very dear wife (who rests in God), legitimate daughter of Messire Pierre Henri le Chevalier D'Erneville, French officer of the royal and military order of St. Louis and of Dame Pélagie Fleurian, are named as follows:

Joseph Marie Charles, Louis Marie Césaire, Jean Baptiste D'Espanet, George Thomas Césaire, Maximilien D'Erneville, Marie Louis Marthe, wife of Neuville Declouet; Marie Aspaspasie, wife of Jean D'Arby; Elizabeth Menelite, wife of Pelletier de la Houssaye; Marie Constance, wife of St. Marc D'Arby; Celeste Mathilde, deceased wife of Charles Olivier Devezin and of the deceased Jean Baptiste Dorsinos. All of these, represented by their children, are my only heirs, who will share alike, each one having received a share at the time of marriage.

You will find in good order all my family papers, land deeds and whatever else is useful. I have given over our family seal on my father's side to your eldest brother; the one of gold, which you will find in my secretary, belongs to all of you, since it contains the arms of your father and mother. These arms you ought to preserve carefully from father to son. Your relatives on my side living in Provence, on your mother's side in Normandy, whom it is possible that you or your descendants will one day meet them. It is a great satisfaction, and sometimes very important, to be able to make yourself known by incontestable evidence.

I name as executors of my will my friends Captain Jh. Dubuclet, Captain Frederic Pellerin and the Chevalier de la Houssaye, officer of the Hussars.

Adieu, my dear and well-beloved children, adieu for eternity, according to the will of the almighty Creator of heaven and earth and all things. Live in God, for God, and by God. Preserve always the virtues of faith, hope and charity. Let me repeat, religion alone is capable of comforting us in our troubles and afflictions. Be always good and faithful citizens. Live in brotherhood as becomes good Christians, that God may pour out to you and your families His graces and blessings. Amen.

This was written, dated and signed by my own hand and placed in an envelope sealed with two seals of black wax stamped with my arms in my house in New Spain, Parish of St. Martin, County of Attakapas, State of Louisiana, the 11th day of February, 1825.

[Signed] LOUIS DE BLANC.

Ne varietur,

PAUL BRIANT,

Judge of the Court of Probate.

SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

CONCLUDING SERIES.

THOMAS JEFFERSON TO MATHEW CAREY.

MONTICELLO, Oct. 6, 18.

DEAR SIR:—Your letter of Sep. 21 reached me on the 28, and the book which is the subject of it had come to hand by the preceding mail, both found me recovering from a long indisposition, and not yet able to sit up to write, but in pain. the reading a 4^{to} volume of close print is an undertaking which my ordinary occupations and habits of life would not permit me to encounter; nor under any circumstances could I arrogate to myself the office of directing or anticipating the public judgement as to the publications worthy of their attention. Letters of mine, unwarily written, have been sometimes used by editors with that view, but not with my consent, but in one or two particular cases. if the vol. of Haines' book you sent me be your only copy, I will return it to you, if you have another, I would willingly keep it, and be glad to receive the 2nd when it comes out.

I shall be glad if you can send me by mail the 2 books undermentioned and would rather receive them *unbound*. I see them advertised by Wells & Lilly of Boston. I salute you with sincere esteem and respect.

TH. JEFFERSON.

Oriesbach Greek testament the 8vo and full edition. The new testament in an improved version on the basis of Newcome's translation. free Th. Jefferson

to Mr. Mathew Carey

Philadelphia.

THOMAS JEFFERSON TO MATHEW CAREY.

MONTICELLO, Nov. 28, 18.

DEAR SIR:—In a letter of Oct. 6 I requested the favor of you to send

me Oriesbach's Greek testament the 8vo. & full edition, and the new testament in an improved version on the basis of Newcome's translation which although published in Boston, I supposed could be had in Philadelphia. Hearing nothing of them I conjecture they are either forgotten or not to be had in Philadelphia. I would rather have them unbound, and they may come by mail if to be had.

I salute you with friendship & respect.

MR. CAREY.

TH. JEFFERSON.

THOMAS JEFFERSON TO MATHEW CAREY.

MONTICELLO, Mar. 13, 20.

DEAR SIR:—I must ask the favor of you to send me by mail 2 copies of the Nautical Almanacs for the present year, and 2 also of the next year if already to be had. The English editions are best printed but if none on hand, Blount's edition of N. York will do. I formerly wrote to you for St. John Sinclair's book of Agriculture; but I observe that Mr. Skinner of Baltimore is about publishing an improved edition for which I will wait.

A school-book under the title of Simon de Nantua was published in France 3 or 4 years ago, undoubtedly one of the best for young learners to read that I have ever known.

It is a small 12 mo, and would be so valuable to our elementary schools that I would get it translated, if you would think it would answer to be printed, but it is necessary to ask previously whether it has been translated in England. I have never heard that it was, but on this head you are better informed. When Baxter's history is received you will be so good as to forward it to me and my account at the same time. Accept my friendly salutations.

MR. CAREY.

TH. JEFFERSON.

THOMAS JEFFERSON TO MATHEW CAREY.

MONTICELLO, June 19, 21.

DEAR SIR;—I have been longer inattentive to my little account with you than I ought perhaps to have been expecting the arrival of Baxter's history & the publication of the American edn of Sinclair's code, formerly desired.

I correct the omission by now enclosing you 10 Dollars on account. looking over your letters and mine they mention only the Nautical Almanacs 5 D. & conversations in Chemistry (price not named) furnished since my last remittance. Whatever balance this may make either way, may remain in account between us.

I salute you with great esteem and respect,

MR. CAREY.

[The signature has been cut out.]

REV. SIMON F. GALLAGHER TO MATHEW CAREY.

NEW YORK, Dec^r. 29th, 1815.

DEAR SIR:—Knowing your friendly sentiments towards me, I have taken the liberty to address to you 2 boxes of the brief reply, a little work which I think both Catholics and Protestants would find worthy of their attention. I have no doubt but Rev. Mess. Dubois, Carr, Hurley and Kenny will make it known & recommend it in the congregation and I hope to see you all in the course of a few days.

yrs. with great esteem

S. F. GALLAGHER.

P. S. per schooner Washington Captⁿ Wade.

REV. SIMON F. GALLAGHER TO REV. DR. DE BARTH.

BALTIMORE feb^y 6th 1816.

REVD & DEAR SIR:—I was in due course favoured with your letter & kind invitation. It was, then, and is still, out of my power to fix with any precision the time of my return to Philadelphia. But I shall write to you, when I come to a determination. By a letter addressed to M^r Tiernan of this city I find that M^r Carey has received the books from New York. Two hundred are coming here, and about 100 remain at Philadelphia. The 200 here are nearly disposed of before their arrival. I hope I have met with similar encouragement from the clergymen and congregations of Philadelphia. In this case I may order on more from New York for this place. But I should be glad previously to receive a statement of your success in Phil^a. either from yourself or Mr Carey, by whom all friends will be supplied, as far as the number he has received will go. Give him my best respects, and remember me affectionately to Rev^d. Mess^{rs}. Carr, Hurley & McGir.

I am with great respect

Revd Sir your obed^t Serv^t

S. F. GALLAGHER.

Address:

Revd Dr. Debarte

St. Mary's Church,
Philadelphia.

REV. SIMON F. GALLAGHER TO MATHEW CAREY.

BALTIMORE, feb^y 10th, 1816.

DEAR SIR:—I have received y^r favour of the 7th inst. The prospect it presents is very discouraging, and forbids me to incur any more expence or trouble in Philadelphia. I therefore request you will immediately forward, as before, one of the two remaining boxes. The other containing say 60 copies you may divide between Rev^d Mess^{rs} Debarte, Carr, Hurley & McGirr, yourself, Mr. Nugent, Mr Burne, Mr Gal-

lagher & other liberal men, who shewed a disposition to favour the work. Mr Gallagher became responsible for me for 16 Dol^s. I will hope from his friendship he will take books to the am^t. and the sooner you forward me the other books the sooner I shall be able to return to my parish, where I am impatiently expected. The boxes arrived here in good order and I hope you will succeed in immediately receiving from the sale of books at least enough to reimburse y^r expenses.

I am with great esteem

y^r obed^t serv^t

S. F. GALLAGHER.

REV. SIMON F. GALLAGHER TO MATHEW CAREY.

BALTIMORE febr^y 15th 1816.

DEAR SIR:—I am this moment favoured with yours of the 12th. I thank you for the interest you take in promoting the sale and I hope some other friends will feel as you do. But whatever prospect my return might afford can not induce me to undergo the fatigue and anxiety, with which my travelling has been attended. For I am now indisposed with a severe cold, which I cannot hope to get clear of without rest & care. I therefore request you to forward me 1 Box, as before, the other cannot fail of being disposed of by a few liberal friends. My presence at home is necessary for my parish, and my speedy return equally so for my health.

I am with great esteem

Dear S^r y^r obed^t serv^t

S. F. GALLAGHER.

REV. SIMON F. GALLAGHER TO MATHEW CAREY.

BALTIMORE febr^y 28th 1816.

DEAR SIR:—I am favoured with yours of the 26th inst & am very thankful for your kind exertions. I hope to sail in two or three days for Charleston, therefore request you will forward the proceeds to Mr. Luke Tiernan, who is so good as to supply me with all I want at present. I am

Your obliged ob^t serv^t

S. F. GALLAGHER.

REV. R. SMITH TO REV. DR. DE BARTH.

BALTIMORE, Febrer 29th, 1816.

REV. & DEAR SIR:—At the request of the Rev. Mr. Gallagher who has been for two or three days confined to his bed from the increased effects of a severe cold, I must inform you, that it is out of his power to think of returning to Philadelphia at this time. He therefore hopes you will no longer delay on his account the appointment to preach the charity-sermon. In the impossibility in which he is placed of meeting

your reverence's wishes and those of the congregation, he must only submit with resignation to this inconvenience as well as to many other misfortunes and disappointments, which he has experienced in his little efforts to serve the cause of Religion. And therefore requests Mr. Carey will follow the directions contained in his letters to him.

For the small number that will then remain, he will depend on the liberality and friendship of those gentlemen, who may esteem the work, and feel for the circumstances in which he is placed. He humbly commends himself to your pious prayers, and subscribes himself your humble servant.

Addressed Jointly with me.

R. SMITH.

REV. DOCTOR DEBARTE, St. Mary's, Philadelphia.

WILLIAM H. CREAGH TO MATHEW CAREY.

NEW YORK Feby 6-1819.

GENTL^m:—It is some time since I had the pleasure of a line; the 1st parcel of cuts came duly to hand, the second I have not recd; *if they are not printed* you need not mind them, if they are, be so good to send them forward. I have put but 2 cuts in each book and latterly but one. From the very friendly wishes you have at all times manifested for my interest I wish to state how I have progressed in the sale of my Prayer Book. I have received in money 153 Dollars and expect to receive on Monday from persons that I hope that I will not have the trouble of a second application about 300 Dollars, independent of this there are some of my largest and most respectable subscribers in the Western & Southern States and not expected here until the near approach of summer. As the times have been and still continue dull, it has been thought advisable that I should not lose a moment in proceeding towards Philadelphia, Baltimore, Washington, Richmond, Petersburg, Norfolk, Charleston, and Savannah and sending forward *in particular* to those 2 latter places, a considerable number of the Prayer Books well bound. I shall also be furnished with introductory letters to the Archbishop of Baltimore and the several clergyman on my route and for this end I am getting about 1,000 Books finished a good portion of them in Roan and calf— It has occurred to me that it might be advisable was I to take on some Prospectuses for your original suggestion ("Plowden's Ireland"). The copies that Mr. Chambers had were so much tarnished that I found they would not answer the purpose I intended— On this route it is expected from the manner I will be introduced that I will make a pretty good hand in procuring subscribers— A few weeks since, three of the Trustees waited on Mr. Taylor and stated, that they were of opinion, a Doway Bible printed in the manner proposed by him from the Pulpit would be very likely to succeed, that under this impression they would be enclined to recommend it to the Board of Trustees,

to advance funds for the purchase of the paper, to pay me for the printing, and appropriate the surplus to the liquidation of the Debt upon the Church. In this state the matter rests at present, at the same time nothing but a most warm and friendly co-operation is looked for in either case from the Trustees this *communicates to yourselves*— I start from this I expect by the 24th curr^t and shall feel no small pleasure in attending to any commands you may have— Should I succeed on my Southern tour, it will place me in a comfortable situation and give me every reasonable expectation of becoming soon independent in my circumstances.

I send you the title sheet, in order that you may judge of the style in which our worthy countryman has advocated that religion of which he is so valuable a member— You omitted stating what number I should send you forward.

I remain Gentle. very respectfully

Yours truly obliged,

WM. H. CREAGH.

MESSRS. M. CAREY & SON, Philadelphia.

PRINCIPLES OF ROMAN CATHOLICS.

JUST PUBLISHED:

BY W. H. CREAGH,

No. 70 William Street,
New York.

A New Roman Catholic Prayer Book,

ENTITLED

“THE CHRISTIAN’S MONITOR, OR PRACTICAL GUIDE TO
FUTURE HAPPINESS.”

This Book is intended for the use of Catholics in the United States, and contains an interesting preface and liberal exposition of their principles, by which it will appear that the Catholics are not interdicted the use of the Sacred Scriptures, but, on the contrary, have exerted themselves to disseminate them, and that they do not hold certain principles, generally and industriously imputed to them.

Under the approbation of Bishop Connolly,

By the Rev. Wm. Taylor, of St. Patrick’s Cathedral.

This Book contains 385 pages, 18mo, with cuts, on fine paper, made up in a variety of binding, at the following prices:

Morocco Gilt	2½ dollars.
Roan or Calf Gilt	2 dollars.
Roan or Calf, with marble edges,	2 dollars.
Coloured Binding ditto	1½ dollar.
Sheep, Lettered	1 dollar.

W. H. CREAGH,
 RESPECTFULLY BEGS LEAVE TO SUBMIT TO THE
 ROMAN CATHOLICS
 OF THE UNITED STATES
 A PROSPECTUS FOR THE PUBLICATION OF AN ELEGANT
 Quarto edition of the
 DOWAY BIBLE
 in 12 parts, at one dollar each part,
 payable on delivery.

As the publication of this work will cost about ten thousand dollars, he publisher looks forward with confidence to the Roman Catholics of the United States for a liberal patronage, pledging himself that no expence shall be spared in Printing, Paper, or Plates, to render it worthy of their support; the convenient method of publishing this valuable work in parts, must appear obvious to every person, as by it the most humble individual can possess himself of a Bible, as well as the richest Citizen. The work will be printed in a clear and distinct type of this size, and will be put to press on the 1st day of May; one part will be published every month, and will contain about 80 pages; with every second part there will be a superb engraving, making 6 interesting Scripture pieces in the work; the entire will be completed on the First day of May 1820.

Mr. Taylor has kindly undertaken to arrange it for the Press, with additional explanatory notes, from approved commentators.

NEW YORK, *February 2nd, 1819.*

WM. H. CREAGH TO MATHEW CAREY.

GENTLEMEN:—I would have replied to your favor of 1st current in course, but waiting to see or hear from Mr. Huhne with the cuts I have have had enquirey made at the several stages and Hotels after him but without effect—I trust I may receive them between this and Saturday. —you can send remaining part at your convenience say [*torn*] or two. As I do not intend putting more time on this Book I shall reserve remainder for some other publication. Would you wish your imprint in what I send you— As an alien I understand I can secure no copyright and from the avidity with which Mr. Taylor's book is looked after, I am led to understand the edition of 2,000 will not last many months, would you with your usual kindness take out a copyright for me.— Mr. Taylor from the pulpit yesterday announced an intention of publishing the Doway Bible— In 5 or 6 days Prospectuses will issue would you have any objections to your name being inserted to receive subscriptions for your city.—

I remain gent^{le}. yours respectfully,

Jan. 5— 1818.

WM. H. CREAGH.

REV. E. DAMPHOUX TO MATHEW CAREY.

D. SIR:—In looking over your catalogue I see you have Enfield's (Wm. LL.D.) institutes of N. Philosophy, which I could not procure from Boston— I should look upon it as a favour if would be so obliging as to let me know by the next mail, whether you can dispose of six or ten copies, and at what price—

so doing you will greatly oblige,

your obt. Sert.

E. DAMPHOUX.

prest. of St. Mary's College.

{ ST. MARY'S COLLEGE,

BALTIMORE, *August 20th, 1819.*

P. S. I should be glad to learn from you what *text books* on *this branch* are in use in Philadelphia.—

REV. MAXIMILIAN RANTZAU TO MATHEW CAREY.

GEORGETOWN COLLEGE, *December 29th.*

DEAR SIR:—We have lately received from London the following work: "Philosophical Dialogues on the reunion of the different Christian Communions," "by the late Baron de Starck protestant minister and first preacher on the Court of Hessen Darmstadt."

Pages about 300. The work went through 5 editions in the original german, and excited great interest. It was afterwards translated into french and this year into English. Should you be willing to print it, then I shall send you the copy. It is equally interesting to protestants and Catholics, and will meet with a rapid sale.

I am respectfully,

Your humble Servant,

M. RANTZAU.

Addressed.

M. CAREY & SON,

Corner of Fourth & Chestnut Sts.,
Philadelphia.

REV. MAXIMILIAN RANTZAU TO MATHEW CAREY.

GENTLEMEN:—With this mail I forward the "philosophical dialogues." I found one fault in a latin citation which you may perhaps discover yourself, for it will not occur to me this moment.

In case you decide for the printing, I should be glad to see it done before the dissolution of Congress, and I wish to be acquainted as soon as it is printed, for I shall recommend the diffusion of it to all Catholic missionaries.

I am very respectfully

Gentlemen

your humbel servant,

M. RANTZAU.

GEORGETOWN COLLEGE, 20th Jan., 1820.

ROBERT WALSH, JR., TO MATHEW CAREY.

DEAR SIR:—I received yesterday evening the note which your house had the goodness to send me concerning the project of the Penns^a History, I am sorry we are so wide apart. I did not calculate that you would be subject to so heavy a discount as $\frac{1}{3}$, because I presumed that most of your subscribers would be within your own reach. I may be too sanguine, but my belief still is, that we could obtain at least 2000 subscribers, including the Legislature, and that an edition of 3000 might be hazarded. My desire to treat the subject is so lively, that I would consent to five thousand dollars as our basis, limiting myself thus to the smallest fund with which I could manage for two years. But, at the same time, I would not have you make an experiment which you distrusted. With my best respect for your father, I am, Dear Sir, faithfully yours,

ROBERT WALSH, JR.

WEDNESDAY.

M. CAREY, ESQ.

R. WALSH, JR., TO MATHEW CAREY.

DEAR SIR:—Having hurt one of my legs, I am unable to go out to-day, & may be confined for two or three.

If, therefore, you should wish to say any thing to me concerning the History *project*, you will have to visit me, or communicate by note. We have not much time to lose.

truly your's,

R. WALSH, JR.

TUESDAY MG.,

29th Feby.

REV. WM. DU BOURG TO MATHEW CAREY.

BALT^m. Novr. 7th, 1808.

DEAR SIR:—Prevented by a crowd of business from attending to the important commissions with which you have favored me, I have desired our common friend, the Rev. Mr. Babade to ransack for you all the libraries within his reach, and to apply to the Rt. Rev. Bishop for further information. The researches of both have proved useless, the original sources are totally wanting here—only quotations from them are to be found disseminated here & there, indeed the Bishop has in his possession an old work which in this respect might be of great service to you. It is entitled *The Protestants' apology in favor of the Catholics*, and is a compilation of authorities all derived from Protestant writers in vindication of the faith & principles of our church. I am convinced he would let you have the loan of it, if it could be conveyed safe into y^r hands—at all events you would lose nothing by asking for it—I have

perused with infinite pleasure your numbers against the Rev. gentl. of N. York, and it gives me additional satisfaction to hear that it is not y^r intention to dismiss the subject before you have fairly disgusted our opponents from renewing their silly attacks. That you may receive the reward of y^r exertion from the author and consummator of our faith is the fervent prayer of

D^r Sir,

Your most hum Serv^t

WM. DU BOURG.

WILLIAM SAMPSON TO MATHEW CAREY.

DEAR SIR:—I am now engaged in making a report of the case lately argued and adjudged in our Court of Sessions, of which you have probably heard something. It was the case of the Reverend Anthony Kohlmann, who was called upon to testify touching communications made to him under the seal of confession. He claimed his exemption as a Clergyman of the Roman Catholic Church which after argument was allowed. There was an Irish case that seemed to stand in our way, that of Mr. Gahan,* who was imprisoned in gaol for not declaring in what faith Mr. Dunboyne died. To meet that case I exposed with some warmth the whole Catholic Code of Ireland. I could not quote piece by piece for fear of being too tedious, but I hackled it roundly. I intend at the end of the report to add in the way of appendix a terse and sententious abridgement of it. If you know the "Catholic Layman" be so good as to ask him for such and ready helps as a man stands in need of whose time is engaged in other intricate pursuits from daylight till bedtime, for such is literally my case at present. I have before me in the Irish Statute books the whole code from the time of King William till the present reign. But I have not time to look further, though much more good matter might be found. It must be briefly and vividly set down. I also introduced the errors of Sir Matthew Hale and alluded to the trial of the witches in St. Edmondsbury before him in 1664, to show that greater judges than Sir Michael Smith or Lord Kelwarden had been perverted by the habitual folly of their time, and adverted to the persecution of witches, Catholics and Quakers in New England. This was

*This refers to the celebrated law suit in the high courts of Ireland against the Rev. William Gahan, O. S. A., who, as confessor of Lord Dunboyne, refused stoutly to reveal the secrets of conscience of his illustrious penitent.

For this, Father Gahan, having been adjudged guilty of "contempt of court," was sentenced by Lord Kilwarden, during the August assizes of 1802 at Trim, to imprisonment in Trim gaol.

It is to this case that the bright-minded and learned advocate of Father Kohlmann refers in his letter. See the late Dr. Shea's *History of the Catholic Church* (vol. iii), for the New York trial of this other victim of un-Christian intolerance. (—T. C. M. of COM. OF HIST. RESEARCH.)

all in the fervor of the moment. I knew the facts I alleged to be true, but was much disappointed in not being able to find any of the works I referred to in any of our libraries. Perhaps you could aid me in this matter too. I shall willingly defray any reasonable expence for I have the Cause at heart, and I shall thank you much for your attention and assistance. And that as speedily as possible for I am haunted by the printer's Devil.

Yours sincerely,

WILLIAM SAMPSON.

NEW YORK, *July 22, 1830.*

HISTORICAL PICTURE GALLERY.



Fr. P. A. Neno O.S.A.

MOST REV. PACIFICO ANTONIO NENO, D. D., O. S. A.

Born June 17, 1833.

Died February 21, 1889.

HISTORICAL PICTURE GALLERY.



REV. SAMUEL CHARLES MAZZUCHELLI, O. P.
Born November 4, 1807. Died February 23, 1864.

HISTORICAL PICTURE GALLERY.



Aug. J. McConomy

REV. AUGUSTINE JEROME McCONOMY.

Born September 30, 1831.

Died July 7, 1878.

HISTORICAL PICTURE GALLERY.



Brother Lawrence O'Donnell

BROTHER LAWRENCE O'DONNELL, O. S. F.

Born July 6, 1818.

Died February 2, 1902.

HISTORICAL PICTURE GALLERY.



Mother Ignatius

MOTHER IGNATIUS.

Born March 23, 1829.

Died April 10, 1902.

HISTORICAL PICTURE GALLERY.



S. St. Theodore

SISTER ST. THEODORE.

Born October 2, 1793.

Died May 14, 1856.

HISTORICAL PICTURE GALLERY.



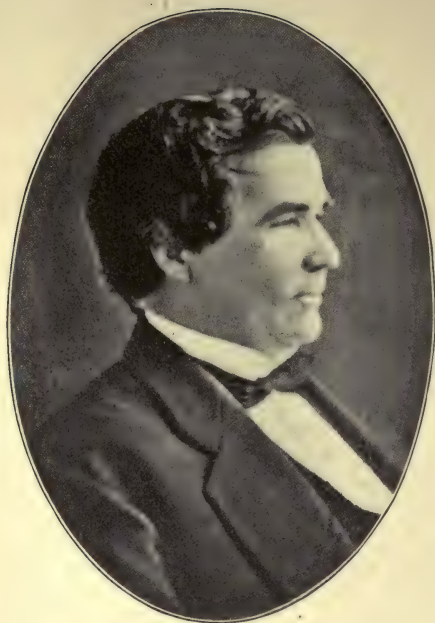
*Very Sincerely
F. A. Drexel*

MR. FRANCIS A. DREXEL.

Born 1824.

Died February 15, 1885.

HISTORICAL PICTURE GALLERY.



EDWARD CREIGHTON.

Born August 31, 1820. —

Died November 5, 1874.



BROTHER PATRICK.

ONE OF PHILADELPHIA'S SOLDIERS IN THE MEXICAN WAR.

A LIFE SKETCH OF
BREVET-MAJOR JOHN P. J. O'BRIEN.
A. D. 1818-1850.

BY ISABEL M. O'REILLY.

[*Continued.*]
LETTER XVIII.

FROM JOHN TO HIS MOTHER.

WEST POINT, April 14th, 1833.

DEAR MOTHER:

I rec'd your letter yesterday and am extremely sorry to hear that you have been sick especially as on account of it your visit is put off. I hope nothing may occur to put it off any longer. I scarcely know how to make my acknowledgments to Ellen for the guard-chain she is making; you can make them for me and tell her I shall always wear it. Tom must, I suppose, be quite busy now that William has gone—I am certain that you must miss him at dinner; every one it seems is scattering,—J. & P. Wale in New Orleans, William & Peter in Pittsburg, . . . going to enter the Navy, & your own one little chicken trying his utmost to enter the Army in order to go to a certain place where perhaps we may one day be all collected talking of these very times: [*The*

inference is that this remark refers to Ireland, for the deliverance of which John's mother desires him to draw his sword.] till then I suppose we must do the best we can. I am still well & happy as usual and as usual also there is no news here—except that our superintendent* is promoted and ordered off somewhere else (to Boston). Major Deroussi I think is coming here. Give my love to Grandmother, the Bishop, Rev'nd Messrs Donohoe & Whelan, my Uncle and cousins, especially Ellen with my thanks for the chain. . . .

I remain your most affectionate son

JOHN P. O'BRIEN.

LETTER XIX.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, April 20th, 1833.

MY DEAREST CHILD:

I was just wishing for a letter when yours was handed to me; it is the greatest peace to my mind when I read that you are well and happy and that you are trying your utmost. I say to myself several times through the day—*thank God!*—I see so many wasting their time—. . . I hope God has put you in a situation that will enable you to go through life with honor to yourself and to your friends. Mr. Smyth call'd here for a moment yesterday; he has just arrived in town; he made many enquiries about you, and says he hopes he may live to see you a General (!!!). I see that you remember some of my pet names for you—which indeed you get a share of now

*In the *Public Ledger*, June 7th, 1902, appeared an article entitled: "West Point Academy and its History," by John M. Carson, Jr., U. S. A. From it we learn that the Superintendent here spoken of was Sylvanus Thayer, known as "The Father of the Military Academy." The author says, in part: "Colonel Thayer was given a free hand, and from 1817 to 1833 he exercised the power given him judiciously, and with a forethought amounting to genius. . . . July 1, 1833, he was relieved at his own request, and was succeeded by Major R. E. De Russy, of the Corps of Engineers," (—the "Deroussi" in the text.)

that you are absent. I call'd on Mr. Hood the other day. He told me he felt highly gratified that you had passed the examination and that you were there;—he says he should like to visit that place out of pure love for it; he told me that one of the Professors had been in town, but had gone on to Pottsville for some minerals;—I think he call'd him Lieu't Madders. If he sees him on his return he will bring him to call on Grandmother. . . . has not yet received any answer—he continues with Mr. Nulty . . . he don't feel settled, but is anxious to get in the Navy;—perhaps in June he may stand a chance. A letter has come from William—he has arrived safely in Pittsburg . . . Margaret has a hand in making your guard chain, altho it is Ellen's present;—both they & . . . send their most affectionate love to you. Grandmother, the Bishop and the Rev'd Mr. Donoghoe* send their love and blessing to you—the Bishop desired me to tell you, you had his prayers and blessing always. Your Uncle and cousins, etc. etc. all send their love to you. Sister Eugene from the Mountain is here and desires to be remembered to you. I do not recollect if I told you that Miller (?) and McCaffery are in the Master's room. I suppose you hear frequently from Mr. McAleer. Write soon. I must conclude;—praying that God may protect my dearest child and keep him faithful to Him. May He bless you. Grandmother unites with me in embracing and blessing you a thousand times.

Your own affectionate mother

Please God in June.

ANNE O'BRIEN.

*Subsequent to the issue of the former part of this sketch, I have received from Dubuque, Iowa, where this faithful minister of the Most High ended his days, two sets of his autograph signature both reading thus: "T. J. Donaghoe," not "Donoghoe" as was incautiously written in the note on page 148. The full name of this Father was Terence James Donaghoe. (—T. C. M., of COM. OF HIST. RESEARCH.)

LETTER XX.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, May 3d, 1833.

MY DEAREST CHILD:

I rec'd your welcome letter and w'd have answered it yesterday but was too late for the Post. It will be a great honor if the President—Gen'l Jackson—sh'd be at West Point during the examinations. I hope to be with you the last week in June,—as then I suppose the hurry will be over and I shall have more of your time. Rev'd Mr. Whelan was in Washington about two weeks ago; he was presented to the President,—in the morning, and at another part of the day paid a visit, & was present at the interview with Black Hawk, his son, and the Prophet. He said he never was more gratified. He paid a visit also to Emmitsburg. Rev'd Mr. Purcell enquired for you most affectionately. Rev'd Mr. Purcell is appointed Bishop of Cincinnati to the great pleasure of all his friends. I do not know when or where the consecration will take place. Mr. Smyth who was so much interested for you in getting you letters has been in town; he was much gratified that you had succeeded in passing, but he said he knew you would. . . . has not yet received any answer; he still goes to Mr. Nulty . . . I must finish or I will be too late. We are all well and send a thousand loves to you. Grandmother, the Bishop and Rev'd Mr. Donoghoe send their love and blessing to you. I embrace and bless you my dearest child a thousand times,—you know you are the comfort and pleasure of my heart. May God bless my dearest child.

Your own affectionate mother

ANNE O'BRIEN.

Uncle, Margaret, Ellen, Margaret O'Brien and all send you a thousand loves. My darling child, I hope to see you soon.

LETTER XXI.

FROM JOHN TO HIS GRANDMOTHER.

WEST POINT, September 26th, 1833.

DEAR GRANDMOTHER:

I have written a letter to . . . which I enclose to you. I do not suppose he can be very well contented where he is as his heart is set on entering the Navy, and he is continually thinking of it whenever any little vexation occurs and does not try perhaps to be satisfied. I hope he will receive his appointment soon,—there is I believe every prospect of it. As I wrote yesterday to Mother I have but little or nothing to say except as usual that I am well & happy and with the blessing of God likely to continue so. I am glad you took the trip to Washington, it has I hope done you much good; you have exerted yourself as much as could be done to get . . . & myself our appointments for which I hope we will be grateful. You cannot tell how I long for next summer; whenever I have a moment's leisure I am always thinking about it—in nine months I expect to see you once more if I can only get a leave of absence as I hope to do.

Give my love to Mother, the Bishop, Rev'd Mr. Donohoe, Uncle & cousins Maitland & Margaret O'Brien, Mr. Wale, John & Patrick & to every one.

I remain your most affectionate son

JNO O'BRIEN.

LETTER XXII.

TO JOHN FROM HIS MOTHER.

MY DEAREST CHILD:

I rec'd your welcome letter this morning—but I wish you w'd always say in your letters whether you are well and happy, as those words are as cordial to me. Miss Nelson left here to-day to return home to her sister.

Mrs. Ironsides* & her son, who was at Emmittsburg, were here last night. Mrs. I . . . has gone on to New York; she gave us a different acc't of Wharton—so that I am well pleased that you are not very intimate. She brought letters from . . . he is much pleased with Capt. Carberry's family; he says they are the most amiable family he has ever known. . . . has every prospect of doing well—he is studying Mathematics and French & he wishes to learn fencing—if he only succeeds it will be a great pleasure to Grandmother. She has purchased a piece of linen to make shirts for you and I will have them made in the fashionable way with full bosoms. I would send them up to you there only I am afraid you w'd not be allowed to take them—but they will be ready for you whenever you choose.† Tell me who is in the room with you and how you stand in class. I was telling Rev'd Mr. O'Donoghoe that I hoped he & you w'd pay a visit to the Falls of Niagara,—but this is all for the future. I hope my darling child will get through his studies this year as well as he did last year,—you told me they were easier this year—but never mind I suppose

*Mrs. Ironsides, of Washington, D. C., was the wife of a Protestant minister (it is said), who sacrificed all his worldly prospects to become a Catholic.

†Here, relative to the uniform of young West Pointers of over three-fourths of a century ago, I add the writer's very interesting note thereon, which only that it was received too late would have appeared where it more properly belongs, under "Letter I.," page 143. It reads thus: "The *Public Ledger* (of date already given ahead) in its article on West Point, by John M. Carson, says among many other interesting things that 'In September, 1816, a general order prescribed the uniform of the Corps of Cadets, which consisted of a blue cloth, single-breasted coat, with a standing collar, nankeen trousers for summer, and gray cloth for winter, with chapeau and half boots and shoes.' And elsewhere the author writes: 'The gray uniform which is worn by the cadets was adopted in 1816. Prior to that time they wore the regulation blue coat, with nankeen trousers in summer and gray trousers in winter, but in that year General Scott's requisition for cloth could not be executed because of lack of home manufacture and the stringency of embargo on imported stock. A quantity of gray cloth was obtained, however, in Philadelphia, which was sent to West Point for the Cadets. There was some objection to this at first, but in a few years the despised gray had been respected, and the wearers known in all parts of the country as models of soldierly bearing and conduct. The white duck trousers for summer wear succeeded the nankeen trousers about the time of the Mexican War. With the exception of the gray blouse, used for undress purposes, the uniform of to-day is very much as it was eighty years ago.'" . .

they take as great a share of attention as they did last. Mr. Wale, John & Patrick are preparing for N. Orleans—I suppose they will go the middle of next month. May God preserve and bless you, my darling child. Grandmother joins with me in love and blessing. I embrace you a thousand times.

Your own affectionate mother

ANNE O'BRIEN.

Bishop Conwell, Rev. Donoghoe, your uncle, cousins, Mr. Wale and sons all send their love to you. Write if possible every week. Grandmother wishes Henry, John and Joseph (Maitland) to be sent to College—I hope you will all meet here next June; whatever you want then & we can get will be yours. Say if you wish anything sent to you.

PHILADELPHIA, Sept. 30, 1833.

LETTER XXIII.

FROM JOHN TO HIS MOTHER.

WEST POINT, October 3d, 1833.

DEAR MOTHER:

I rec'd your welcome letter the day before yesterday and hasten to answer it. I am well & happy as usual—I do not think I was ever better or happier than I am now, and besides I have the prospect of a furlough before me. I hope by fashionable bosoms you do not mean with ruffles but the other kind like false breasts. I am in no hurry for them, but if there be an opportunity to send them up by any one now it is the same thing, as I can keep them till next summer. The standing is the same as it was last June and it will remain so till next January; at least such is generally the case. I am afraid I shall not be very high in crayon drawing as I have not as yet displayed any extraordinary talents that way. I must only try & make up for it in Mathematics

& French,—it is not however considered of great importance, but still it is something. The persons in the room with me are Gates, son of Major Gates, & Daniels. I do not know of anything I want unless it be a few pairs of summer stockings; short legged like those I have always worn are the kind used here generally, but it is immaterial about that. I hope the Bishop is well,—I often think of him. Give my love to the Bishop, Rev'd Mr. Donohoe, my Uncle & cousins, remember me particularly to Margaret O'Brien, Mr. Wale, John & Patrick, & to every one.

I remain your most affectionate son,

JOHN O'BRIEN.

LETTER XXIV.

TO JOHN FROM HIS MOTHER.

PHILADELPHIA, Oct. 9th, 1833.

MY DEAREST CHILD :

I rec'd your welcome letter to-day,—that you are well & happy is the pleasure of my life. Do not despair of drawing well; Anne O'Connor when she was learning had many complaints made of her at first, but finally by application became so proficient that she c'd surpass those that seemingly had a much greater taste for it. I remember Mr. Ba [*name torn, but looks like Barrette, Barretts, or Barretet*], who was one of the first figure drawers here—(he told me he made all his scholars artists, but I do not know how true that was)—He told me once to take an egg and draw the lines of the face on it and then to turn it sideways and that as you turned it you had either a half or three quarter face, for the egg is the shape of the entire head and face; he told me what made a likeness was the eyes—the line drawn across the middle of the egg—I sh'd have told you that two lines were drawn across the middle one for the eyes—& some

people have a large forehead and some a small one, so that the eyes are sometimes higher and sometimes lower. It is foolish for me to write on such a subject as I am not mistress of it—but as well as I c'd recollect I have told you what I heard;—do not let any one see this, only if there be any idea in it that will be of use to you I shall be glad. I will get the shirts made with full bosoms for you. How thankful I am that you are where you are getting such an education. My darling child, remember to ask God to help you in your studies for it is He that can give the mind and the talent,—be His child most faithful & love Him with all your heart, & He will bless and protect you. You forgot to read your letter after writing it for you did not mention Grandmother in it—& I know she was in your mind all the time you were writing—you know you are the pride of her heart. Mr. Wale & sons go the latter part of this month. We have not heard from . . . since. Margaret (Maitland) is still in Pittsburg. Your Uncle & cousins are well and send their love to you etc. etc. Grandmother, the Bishop & the Rev'd Donoghoe send their love and blessing to you.

I embrace and bless my darling child a thousand times & pray God to protect him.

Your own affectionate mother,

ANNE O'BRIEN.

A FEW MISCELLANEOUS LETTERS.

LETTER XXV.

TO JOHN O'BRIEN FROM MR. MCALEER.

MASTERS' ROOM, MT. ST. MARY'S COLLEGE,
Oct. 8th, 1832.

DEAR JOHN:

I write you this hasty note to acknowledge the receipt of your favor of 15th. ult. You say you've been patiently

expecting an answer to your last—dated June 9th. Surely you will not pretend to say you did not receive my answer of June 20th, which I sent either by Rev'd Mr. Hughes, with whom I had a conversation respecting you, or by mail. . . . I cannot pass over in silence the pleasure your letter afforded, breathing, as it does, the warmest expressions of friendship and esteem for one so unworthy as I am. Let me look at your letter again. You say, 'you would not willingly snap the bonds of friendship which have hitherto united us, and which are endeared to you by many recollections—that it would certainly go against your heart not to be able to number me among your few real friends, etc.' Again, you say: 'I am not one of those who imagine that friendships may be easily formed and as easily broken; much should be borne and many concessions made rather than not continue friends with persons whom we have loved and by whom we were loved in return.' I trust, I too, know how to value and esteem a friend—& to make concessions &c. when compatible with the principles of honor & rectitude. In compliance with your golden rule, and which I would advise yourself to practice, I now forget and forgive the past and will begin a new account with you, provided you answer my letter of June 20th. as therein requested.

And as we have entered upon widely different pursuits our correspondence will be the more interesting. That we may both discharge faithfully and meritoriously the duties of our respective callings, is the sincere prayer of him who fondly calculates on seeing you the ornament of our common country, whilst for himself he prefers the insignificance of mediocrity;—it is hoped you will not slight him the more on that account! I will expect an answer by every return of mail.

I am your affectionate friend

MICH'L MCALEER.

Your friend Mr. Reily is 2nd. Prefect this year, with Rev'd Mr. . . . for prefect and Mr. Baxter 3rd. There are only 3 prefects this year! Mr. Reily wishes to be remembered to you. I rec'd a letter from Fred'k this morning which stated that the number of deaths exceeded 100; none of my friends have fallen victims, several of my acquaintances have. M. McALEER.

LETTER XXVI.

TO JOHN O'BRIEN FROM JOHN VALENTINE WALE.*

NEW ORLEANS, 27th. Nov. 1832.

DEAR JOHN:

On the 21 inst. I was favoured with your welcome letter of the 3d. instant. We arrived here on the 5th. instant after a short but boisterous passage of eight days and fifteen hours from Philadelphia. It is said to be the shortest passage on record. We have not yet heard from home; we should like to hear from there and to know how your Grandmother and Mother are. Patrick has not as yet returned from St. Louis but I look for him hourly. We have had the cholera here very badly. Three hundred deaths have taken place in one twenty-four hours;—the number of deaths that occurred in 8 days was eighteen hundred. The mortality was extraordinary indeed,—it was much greater than it was in any of the northern cities. Out of two hundred and odd cases that Dr. Cannon attended but one proved fatal, and that would not have done so had he been called in time; of this you will please inform your Grandmother. With respect to politics and to General Jackson's re-obtaining the Presidency there is no doubt; out of the 280 electoral votes he will get 240. So you can form some idea of the overwhelming majority he will have. I must now con-

*"Received Dec. 13th." is written on this letter by J. O'B. John V. Wale was a nephew of Mr. John Maitland.

clude in hoping that you will pass the January examination triumphantly as Old Hickory vanquished the enemies of his country. Remember me to Grandmother and your Mother when you write.

Yours truly,

JOHN V. WALE.

LETTER XXVII.

JOHN O'BRIEN TO JOHN VALENTINE WALE.

WEST POINT, Dec. 14th, 1832.

DEAR JOHN:

I rec'd your welcome letter but yesterday and according to my new (and I trust lasting) habit of punctuality I have at once . . . commenced the pleasing duty of answering it in order to let you know that your humble servant is still well and happy and at his post at West Point. I wrote yesterday to Mother and told her of what you desired me respecting the extraordinary skill and success of Dr. Cannon in treating the cholera. I hope to hear in your next that the disease has entirely subsided in your part of the country—for I suppose I must call it so since you pass almost all your time there. That terrible scourge has never been on the Point, frightened away I suppose by its warlike appearance. The real cause is to be sought, I believe, in the elevated position of the place, as they say the cholera has never been known to attack places located as this is; how that may be I leave for wiser heads than mine to determine; whatever be the cause the effect is still the same and we should at all times be thankful to God for His great mercy in sparing us from that disease which has been effected neither by time nor space but has rolled on in its course round this globe, spreading desolation and misery in its path . . . If in my letters you expect to find a particle of news you can hardly fail to be disap-

pointed for the routine of duties here is so regular that nothing can occur out of the usual course of things. You have long ago, I suppose, received the news relative to the election in this state and in Pennsylvania, both having continued true to Old Hickory who will continue firm in his seat in spite of the efforts of the Clayites & Co. Do they think to do that which Packenham and his host essayed in vain, viz. to drive him from his post! In the attempt they but show their weakness. General Jackson shall and will be (*one word torn*)! Talking of Gen. Jackson recalls to my mind a rumor that South Carolina has proceeded or is about to proceed to extremities and that in to-day's paper there is a proclamation of the General's calling upon the people of the United States to assist him in preserving the Union inviolate. God grant it may not be dissolved for most assuredly if anything would *that* would ensure the downfall of our happy country. This is a question that comes home to us all, viz.: will the Union be preserved? Great . . . concessions should be made by both parties before they should overturn the vast and glorious fabric of our Independence. Let us show to the world that Republics are as stable as monarchies; let not our grand and in modern history unparalleled experiment of self-government fall to the ground; rather let every man shed the last drop of his blood than that such a catastrophe should happen. For what was the blood of our fathers shed?—was it that we might for petty interest destroy the fabric that they fondly hoped to be immortal? But thanks to God there is one patriot left in the person of our President; if human power can save the Union he will do it. But here I am raving and ranting about a thing that may never come to pass. I am afraid I have utterly disgusted you with my letter; in order to prevent you becoming more so I will immediately put a

stop to the cause. Desiring to be remembered to your Father and brother,

I remain yours sincerely,
JOHN O'BRIEN.

LETTER XXVIII.

TO JOHN O'BRIEN FROM MR. J. BRENT CLARK.

NEW YORK, April 4th, 1833.

MY DEAR JOHN:

You will be surprised to hear that it is not till this very minute that I have received your last three letters, of date Dec. 20th, Feb. 11th and March 31st. You must have supposed me, my dear boy, very negligent in not paying more attention to your request in not forwarding your portmanteau sooner, especially as you were in such want of your books for your examinations; either I must have been in fault or yourself; look at one of my letters, and if I have not signed my name *Brent Clark*, 4 Broad Street, then it is certainly negligence on my part, for yours are addressed Mr. Clark, 4 Broadway. Now as there are so many Clarks, but none of the name of *Brent*, and I living in Broad Street instead of Broadway, of course the letter carrier could not find the person out. He brought the letters to me this morning and asked if I knew such a person; I recognized your handwriting and soon satisfied him by opening one of them. . . .

I am happy to hear that all friends are well in Philadelphia. I hope to see them during this month; and before that I may take a run up to see you if I can possibly find time.

Adieu my dear boy, and ever call on me when I can be of service.

In haste,

Yours sincerely,

J. BRENT CLARK.

4 Broad Street.

LETTER XXIX.

TO JOHN O'BRIEN FROM JOHN VALENTINE WALE.

NEW ORLEANS, 12 April, 18—(?).

DEAR JOHN:

A few days ago I was favored with your very welcome letter. I was glad to perceive thereby that you were well and also that your Grandmother & Mother were well when you last heard from them. Father is unwell, having been bitten by two Indian dogs when up the River about six weeks ago; they ran out unexpectedly & had a piece out of each one of the legs of his pantaloons before he was aware of it; when he came to town he was obliged to walk about a great deal, which has caused . . . to break out all over his body. I don't know when we may look for these to heal, indeed he is scarcely able to move a step. It is presumed the bites were poisonous. I have not mentioned the above to Grandmother, fearing she would be alarmed, but I hope that ere this bring you the news of it that he will be well.

Nothing new here except that the Cholera was abating in the Havana after the number of cases had been nearly 800 per day. Patrick is well and will answer yours in a few days.

Wishing you health & success in your studies,

I remain

Yours sincerely

JNO. V. WALE.

This brings to an end the letters in the family collection. One of John's cousins who still survives recalls being present at the death-bed of her aunt, John's mother, and that John was also there, but she is not sure if it were before or after he was graduated from West Point. There are as far as known no writings extant to guide us in following the young soldier's career

immediately after he finished his four years' course at the Military Academy. We can only turn to public documents. The succinct history of his army life is found in the files of the Adjutant General's Office, War Department, Washington, D. C., and reads thus:

"Military history of John P. J. O'Brien, of the United States Army, as shown by the files of this office: Graduated from the United States Military Academy, and appointed second lieutenant Fourth Artillery, July 1, 1836. First lieutenant Fourth Artillery, July 7, 1838. Captain and assistant quartermaster, January 18, 1847. Captain Fourth Artillery, May 16, 1849. Brevetted Major February 23, 1847, for gallant and meritorious conduct in the battle of Buena Vista, Mexico.

Service.—On graduating, leave to September 30, 1836; with regiment in the field, Alabama, Georgia, and Florida, in the Florida war (engaged against the Seminole Indians in the battle of Wahoo Swamp, November 21, 1836, and in the combat of Locha Hatchie, January 24, 1838), to May 1838; *en route* to the Cherokee Nation, escorting Indians, to August, 1838; at Fort Columbus, New York Harbor, to October, 1838; in the field, Florida, to April, 1839; at Fort Columbus, New York Harbor, to June, 1839; at Camp Washington, near Trenton, N. J., to September, 1839; at Dearbornville, Mich., to December, 1839; on leave of absence to May, 1840; with regiment at Detroit, Mich., September, 1841; at Buffalo, N. Y., to June, 1842; at Fort Columbus, New York Harbor, to July, 1842; at Fort Monroe, Va., to August, 1843; on leave of absence to December, 1843; with regiment at Fort Monroe, Va., to October, 1844; at Carlisle Barracks, Pa., to June, 1846; in the field, Texas, and in the war with Mexico (engaged in the battle of Buena Vista, February 22 and 23, 1847, where he was wounded), to March 12, 1847; on quartermaster's duty in General Taylor's army in Mexico to September, 1847; at Camargo, Mexico, to July, 1848; at Saint Augustine, Fla., to September, 1848; at East Pascagoula, Miss., to December, 1848; at Lavaca, Tex., in 1849.

Died at Indianola, Tex., March 31, 1850, of cholera, aged 32 years.

This furnishes us with outlines for the sketch of O'Brien's official life, as the early letters so graphically reveal the touching picture of the intimate phase of his boyhood years. Of the places or periods mentioned in the military history and service there are but four that the surviving testimony and existing data enable us to fill in with the coloring of minutiae and details.

Whilst O'Brien was with his regiment in Florida he was at St. Augustine, on duty at old Fort Marion, when he one day happened to see a beautiful girl of fifteen walking on the Battery, the fashionable promenade. It was a case of love at first sight. The lieutenant determined then and there to make her acquaintance. His next glimpse of her was on the following Sunday in the choir-loft of the Catholic church which he attended. Still he did not know who she was. That same week, however, he was invited to an entertainment given by one of his acquaintances, a Mr. Ségui; there to his great delight he was introduced to the young lady who had so attracted him, and found she was his host's sister, Agatha. From that time until he was ordered to another post the lieutenant met her daily as she went and returned from school, carried her books for her, and devoted himself to her assiduously; when he left St. Augustine he wrote to her regularly for two years, and then, on an intimation that there was some slight hope for him, returned to St. Augustine and six weeks later was married. The wedding took place on April 23d, 1840. This gives a deeper meaning to the words: "on leave of absence to May, 1840," found in the copy from the War Department files.

The next event of importance in O'Brien's career of which we have satisfactory data took place when he was stationed at Fort Monroe, Va., in 1843.

The Fourth Artillery, then at that post, was commanded by Colonel deB. Walbach. On January 1st, 1843, he issued an order which required an officer of the regiment to accompany the soldiers to chapel and to maintain order during religious services therein. When it came to Lieutenant O'Brien's turn to perform this duty, he accompanied his battalion to the church door, met it again when the function was ended, and marched

it back to quarters, but did not enter the chapel. For this disobedience of orders our lieutenant was censured by his commanding officer. He, O'Brien, maintained that the order was unconstitutional, and that he was justified in disregarding it. Colonel Walbach put him under arrest, and requested the superior officer in Washington that Lieutenant O'Brien be tried by court-martial for insubordination. The official papers which are here given will furnish a full account of the affair, which does so much honor to the high principles and moral courage of the young officer. These papers are authenticated copies of the originals, on file at the War Department, Washington, D. C., and have never before been published. In connection with the subject it is interesting to note that Colonel J. deB. Walbach was a member of an old Catholic family and was himself of the same faith. In his youth he had been a page to Marie Antoinette, the ill-fated Queen of France. His middle name was deBarth, and he had a brother who was known by that alone, the Reverend Father deBarth, at one time a priest in Philadelphia, afterwards Vicar General in the same diocese. From time to time Father deBarth visited the Colonel at Fort Monroe, and whilst there celebrated Mass for the Catholics of the post. Upon these occasions the military brother always made it a point to act as Mass server, dressed in the full uniform of his rank.*

*In the family Bible of John Maitland is the following record: "William James Maitland. Born 25th. July, 1809. Baptized by Rev'd De Bret [*sic.*] . . . Trinity Church. Sponsors—Mr. Ulick Wall (Wale) & Miss Ellen Dunn." This is presumably an error in spelling, as the venerable sister of William Maitland, when she heard the name of Father de Barth (not "De Bret") mentioned, immediately recalled and spoke of the fact that he had baptized her brother.

OFFICIAL CORRESPONDENCE,
RELATING TO THE COURT MARTIAL
OF LIEUT. O'BRIEN.

LETTER A.

HEAD QUARTERS, FT. MONROE, VA.,
23rd. March 1843.

GENERAL:

I have the honor to enclose herewith charges against 1st. Lt. O'Brien of the 4th. Arty., which I would thank you to submit for the consideration of the Major General Commanding the Army, with my request that a Genl. Ct. Martial may be convened for the trial of Lt. O'Brien.

With perfect respect, I remain,
General,

Your obed. St.

(sgd.)

J. B. WALBACH,

Col. 4th. Arty.

To

BRIG. GENL. R. JONES

Comdg.

Adjt. Genl.

Head Quarters

Washington, D. C.

[1st. Endorsement on "Letter A."]

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HEAD QUARTERS, FORT MONROE, VA.
March 23, 1843.

J. B. WALBACH,

Col. 4th. Arty. Comdg.

Transmits charges against 1st. Lt. J. P. J. O'Brien, 4th. Arty. and requests a court for his trial.

To be laid before the Commanding General.

(sgd.)

R. JONES.

[2d. Endorsement on "Letter A."]

Under the 1st. section of the Act, May 29, 1830, (Cross's *Military Laws*, p. 225) "a Colonel commanding

a separate Department," being "the accuser or prosecutor," a court, in this case can only "be appointed by the President of the United States." W. E. F.

March 25, 1843.

See letter to Col. Walbach Apr. 4, 1843.

A highly important principle is involved in this case, which, as far as I am aware, has never been carried up to the judiciary or the executive; but the *practice* of army has been, I think, entirely against the claim of conscience set up by Lieut. O'Brien.

Article VI, Clause 3, of the Constitution, declares that "no religious test shall ever be required as a qualification to any office or public trust under the U. States," and the 1st. Amendment adds: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." *Cross*, pp. 10 & 11.

By the 2nd. Article of War (*Cross*, p. 107) "it is earnestly recommended to all officers and soldiers, diligently to attend Divine service," and the article provides penalties for their misbehaviour "at any place of Divine worship." Hence one or more officers are required to accompany non-commissioned officers and soldiers, at such places.

The army has very generally been provided, by law, with chaplains. West Point, and the militia also, (one per regiment, since March 2nd. 1803) (*Ib.*, p. 282) has always had chaplains.

At present we have chaplains at the military posts *employed* by the councils of administration, under the 18th Section of the Act July 5, 1838. *Ib.*, p. 263.

At the Military Academy, it is not known that any cadet (not even a Jew) has ever refused to attend Divine worship on the ground of conscience. Lieut. O'Brien, a Catholic, must, himself, have regularly attended the protestant chaplain the whole time of his cadetship. It is

true that the authorities there have all the rights, over minors, of parents or guardians, and that any parent or guardian may oblige his child or ward to go to any particular place of Divine worship.

But it has been shown above that officers are necessary, with their men, at places of divine worship, to preserve good order and military discipline. Lieut. O'Brien was then, in my opinion, in common with his brother officers, bound to take his regular tour in that *military* duty, and cannot be allowed to set up religious scruples to throw his part of such duties on others.

Respectfully submitted,

(sgd.)

WINFIELD SCOTT.

March 28, 1843.

It may be added that Col. Walbach, who prefers these charges, is himself a strict Catholic.

W. S.

LETTER B.

HEAD QUARTERS

FORT MONROE, VA.

March 25, 1843.

GENERAL:

I have the honor to enclose herewith post order No. 1, of 1st. January 1843, which I had intended to have transmitted with the charges against 1st. Lt. O'Brien, it being referred to in the specification of said charge.

With perfect respect, I remain,

General,

Your obt. st.

(sgd.)

J. B. WALBACH,

Col. 4th. Arty.

To

BRIG.-GENL. R. JONES.

Comdg.

Adjt. Genl. U. S. A.

H. Q. Washington, D. C.

[*Endorsement on "Letter B."*]

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HEAD Q^R. FORT MONROE, VA.

25 March, 1843.

J. B. WALBACH,
Col. 4 Arty.,
Comdg.

Transmits Post Order No. 1, of 1st January, 1843, intended to accompany charges against 1st Lt. O'Brien, forwarded on the 23rd inst.

Mar. 29-1843.

ORDER.

HEAD QUARTERS, FORT MONROE,

January 1st, 1843.

ORDER }
No. 1. }

It having been represented to the Commanding Officer that the men are in the habit of passing in and out of the Chapel during Divine service, an officer will be detailed weekly, to take charge of the Battalion, and march it to and from chapel. During the service such officer is charged with the preservation of good order.

By order of Colonel J. B. Walbach

(sgd.) (signed) J. H. MILLER,
Adj. 4th. Arty.

A true copy

(sgd.) T. WILLIAMS,
Actg. Adjt.

[*Endorsement on Post "Order No. 1."*]

HEAD QUARTERS

FORT MONROE,

Jan'y 1st. 1843.

ORDERS }
No. 1. }

J. B. WALBACH,
Comdg. Post.

Requiring detail of an Officer to take charge of Battalion to and from church &c. &c.

116. Col. Walbach 29

March 1843.

CHARGES AGAINST LIEUTENANT O'BRIEN.

Charges preferred against 1st. Lt. J. P. J. O'Brien of the 4th. Regiment of U. S. Artillery.

CHARGE 1ST. Disobedience of orders.

Specification.—In that he, 1st. Lieut. J. P. J. O'Brien of the 4th. Regt. U. S. Artillery, having been detailed by the Acting Adjutant, 1st. Lt. F. Williams 4th. Art., to conduct and take charge of the Battalion, in conformity with orders no. 1., dated Head Quarters, Fort Monroe, Va., Jan. 1st. 1843, requiring the weekly detail of an officer to take charge of the Battalion, and march it to and from the chapel, and for the preservation of good order whilst there, did disobey said order and detail.

This at Fort Monroe, Va., on the 19th. of March 1843.

CHARGE 2ND. Disrespect to his superior and commanding Officer.

Specification.—In this, that the aforesaid 1st. Lieutenant J. P. J. O'Brien, of the 4th. Regt. U. S. Artillery having been detailed by the acting adjutant, 1st. Lieutenant T. Williams, 4th. Artillery, to conduct and take charge of the Battalion, in conformity with orders no. 1, dated Fort Monroe, Va. Jan. 1st. 1843, did in answer to said detail address to 1st. Lt. T. Williams, actg. adjutant, 4th. Art., a note expressed in the following words and figures, to wit:—

FORT MONROE, VA.

March 19th. 1843.

SIR:—

I have just received an order to attend church. In reply I have to state that, entertaining the highest feelings of respect and esteem for the Col. Comdg., it is with deepest regret that I find myself compelled to decline obedience to so much of his order as requires me to attend the Divine worship of a Church which is not my own. I recognize no legal power, either in the Col.

or in any other authority, to compel me to do an act which would violate my liberty of conscience. I will, if required, march the Battalion to the church, but I will not enter it.

I am, Sir,

Very respectfully

Yr. obt. servt.

(sgd.)

JNO. OBRIEN

To.—

1st. Lt. 4th. Art.

LT. WILLIAMS

Actg. Adgt. 4th arty.

Prest.

Said note being in its language disrespectful to the Colonel (J. B. Walbach) commanding the post at Fort Monroe, Va. All this at Fort Monroe, Va. on the 19th. of March 1843.

(sgd.)

J. B. WALBACH

Col. 4th. arty.

Comdg.

Witnesses.

Colonel J. B. Walbach, 4th. arty. }

Major T. F. Belton, “ “ }

1st. Lt. T. Williams, “ “ }

[*Endorsement on “Charges.”*]

“Charges preferred against 1st. Lt. J. P. J. O’Brien, 4th. arty. by Colonel J. B. Walbach, 4th. arty. comdg. Fort Monroe, March 1843,

$\frac{110}{120}$

Col. Walbach, 25 March, 1843.

LETTER C.

HEAD QUARTERS, FORT MONROE, VA.

26 March, 1843.

GENERAL

Lieut. J. P. J. O’Brien having made satisfactory expla-

nation, with regard to the 2nd. charge preferred against him, I would respectfully request permission to withdraw the same, and in order that the note which he addressed to the Acting Adjutant, Lt. Williams, may come to the cognisance of the Court, I would offer, as specification 2nd. to the 1st. charge, the one herewith inclosed; be pleased to submit this, my request, for the consideration and authority of the Major General Commanding.

I remain, with perfect respect,

General,

Your obedient serv't,

(sgd.) J. B. WALBACH,

Col. 4th. art.

To Comdg.

Brig'd Gen. R. Jones,

Adj. Genl. U. S. A.

Washington, D. C.

[*Endorsement on "Letter C."*]

$\frac{120}{110}$

HEAD QUARTERS, FORT MONROE, VA.

26 March 1843.

J. B. WALBACH,

Col. 4th. art. Comdg.

Requests permission to withdraw the 2nd. charge against Lt. O'Brien, and offers the within in lieu and as specification 2nd. to the 1st. charge.

Submitted

March 30th. 1843.

(Sgd.) R. JONES.

CHARGES etc.

Charges preferred against J. P. J. O'Brien, of the 4th. Regt. U. S. Artillery.

CHARGE 1ST. Disobedience of orders.

Specification 1st. In that the aforesaid 1st. Lt. J. P.

J. O'Brien, of the 4th. Regt. U. S. Artillery, having, in conformity with a standing order of the post requiring the weekly detail of an officer to march the Battalion to and from the chapel and for the preservation of order whilst there, being duly detailed by the acting adjutant, 1st. Lt. T. Williams, 4th. art., to conduct and take charge of the Battalion, accordingly, did disobey said detail.

This at Fort Monroe, Virginia, on or about the 19th. of March, 1843.

Specification 2nd. In that the aforesaid 1st. Lt. J. P. J. O'Brien, of the 4th. Regiment U. S. Artillery, having in conformity with a standing order of the post, requiring the weekly detail of an officer to march the Battalion to and from the Chapel and for the preservation of order whilst there, been duly detailed by the acting adjutant, 1st. Lt. T. Williams, 4th. Arty., to conduct and take charge of the Battalion, accordingly, did in answer to said detail address a note expressed in the following words and figures, to wit:—

FORT MONROE, VIRGINIA
March 19th. 1843.

SIR:—

I have just received an order to attend church. In reply I have to state that, entertaining the highest feelings of respect and esteem for the Col. Comdg., it is with the deepest regret that I find myself compelled to decline obedience to so much of his order as requires me to attend the Divine worship of a Church which is not my own.

I recognize no legal powers, either in the Col. or in any other authority to compel me to do an act which would violate my liberty of conscience. I will, if re-

quired, march the Battalion to the church, but I will not enter it.

I am, Sir,

Very respectfully,

Yr. obedt. servt.

JNO. O'BRIEN,

To Lt. Williams,

1st. Lt. 4th. arty.

Actg. Adjt. 4th. arty.

Prest.

This at Fort Monroe, Va., on or about the 19th. of March, 1843.

(sgd.)

J. B. WALBACH,

Col. 4th. arty.

Comdg.

Witnesses:

Col. J. B. Walbach, 4th. arty.

Major F. T. Belton.

Lieut. T. Williams.

$\frac{120}{110}$

Col. Walbach,

30 March 1843.

THE PRESIDENT'S DECISION.

[*President Tyler.*]

In the matter of the charges preferred against 1st Lieut. J. P. J. O'Brien of the 4th Regt. U. S. Artillery.

The President is of opinion that the rights of conscience should not be infringed; That although, in a military point of view, perhaps, Lieut. O'Brien cannot under ordinary circumstances disobey the orders of his commanding officer in any matter connected with the service, without being guilty of insubordination, yet from a repugnance to interfere with the rights of conscience of any; He directs if Lt. O'Brien will give his certificate on honor that he could not conscientiously attend the service for which he was detailed, that he be

excused for the present disobedience, and be henceforth exonerated from similar details. And the President recommends to Col. Walbach, to modify his orders so as to dispose of similar cases in like manner for the future.

The President therefore declines ordering a Court Martial and Lt. O'Brien will be released from arrest on the terms above stated.

By order of the President

(sgd.) J. M. PORTER

Sec'y of War.

War Department
Washington City
April 3rd. 1843. }

(To be continued.)

SKETCH OF THE LIFE OF
PROFESSOR WILLIAM AUGUSTINE NEWLAND,
LAST OF THE OLD-TIME
PHILADELPHIA CATHOLIC ORGANISTS.

A. D. 1813-1891.

BY FRANCIS X. REUSS.

NOTE.—Some years ago this SOCIETY published a paper of considerable antiquarian worth, by the late Professor Michael Hurley Cross, on *Catholic Choirs and Choir Music in Philadelphia*. (See RECORDS for 1886-1888, ii, 115-127.) While a year later this was followed by an article supplementary to the former, by the writer of these lines. (RECORDS for 1888-1891, iii, 248-252.)

If then in sequence of these two be studied the present biographical sketch of Mr. Newland and his contemporaries, abundant light, it is thought, will be shed on Catholic musical Philadelphia of olden days. (—T. C. M. of the COM. OF HIST. RESEARCH.)

ON Thanksgiving Day, 1901, breathed his last, the subject of this sketch, a celebrated musician; a very gentle and kindly man; the contemporary of all our early and late noted instrumentalists, as the Cross's, father and sons, of Benjamin Carr, Philip Rohr, Henry Thunder, Charles Zeuner, Charles Janke, Professor Dos Santos, and a host of others, all dating back into the "thirties," and all gone before him, leaving him as the last leaf in that wreath of honor, which we, the yet living pupils of those so well known exponents of Philadelphia's church music, can recall with pleasure.

The writer, who for years before and since Mr. Newland's retirement from public appearance, visited him in his quiet home near Roxborough,* taking time by the

* Roxborough—one of the wards of Philadelphia, Pa.

forelock, gathered much data relating to his life from his dictation, besides having been presented by him with many printed accounts of musical and other events in his long life; with many letters written by hands long closed in rest; with many programs of old concerts, preserved by him from as far back as the "thirties,"—a mass of material from which I have compiled this sketch. At the time of receiving this mass of newspaper clippings, letters and programs, I neglected to examine it, and find, a not unusual consequence, that many of these papers are without dates, not even the year being given. During the past few months I have tried to collect data on subjects which I had previously no thought of associating with this article, in which Mr. Newland had figured; but old age and infirmities were fast rendering him an unsafe relator, his memory was fast going, nor could he tell me with any certainty of events which he readily recalled, the years in which they occurred, and so, I was forced to be content with what I had garnered, and to-day am thankful, that what I record may serve to keep green the memory of the genial old friend, the simple-hearted, generous-minded organist. And to those who knew him, and liked him best, there came almost a shock when on a Friday morning there appeared in the daily papers of Philadelphia this announcement:

NEWLAND.—On November 28, 1901, Professor WILLIAM A. NEWLAND, aged 88 years.

The relatives and friends of the family are respectfully invited to attend his funeral, from his late residence, Port Royal avenue, Roxborough, on Monday morning, December 2, at 8 o'clock. Solemn Requiem Mass at St. John's Church, Manayunk. Interment private.

William Augustine Newland was the fourth son of William Newland and Sarah Masters. His father a native of Dublin, his mother of the town of Edgeware,

near London, in England, were born in the same year — 1780, and married in St. Georges' Church, Hanover Square, London, on September 9, 1800. William Augustine, the subject of this paper, was born in London on November 2, 1813, and baptized at the church of St. Giles-in-the-fields.

The earliest incident in his life which he recalled, and related to the writer in 1893, is given here, as he told it :

"I was born (he said) and baptized, as you know, an Episcopalian on my mother's side; my father was an Irish Catholic without practicing his religion. This I did not know, however, until I was quite a large boy. My father was a manufacturer of wall paper, having quite a large house, part of which he sub-let to a family whose name I cannot recollect, but who had a child's nurse, whose name was Mary Regan. I was about five years of age, and Mary often took me out for walks along with her other charges. One Sunday she took me along with her to Mass at the Catholic chapel in Sutton street, Soho Square, St. Giles' Parish. As we entered the church she sprinkled me with Holy Water. I had no knowledge of what all this meant, but the chapel was so brilliantly lighted about the altar, and the singing pleased me so much, that after Mass, I escaped from Mary and the other children and slipping up into the sacristy, told the altar boys that I was going to join them if they would allow me. The priest, turning round, looked at me, as I stood there, a little boy in a kilt suit. He asked me what I wanted; I told him I wanted to come to his church, and be with the boys at the altar. He told me to first ask my mother, and then gave me a pretty little prayer book."

The first studies of young Newland in music were made under his mother's instruction, when he was not yet seven years of age. Then he was sent to Eton Preparatory School, kept in the suburbs of London by a Rev. Mr. Jones, upon leaving which, his dearest wish (he said) was to enter the Royal Academy. This wish seemed about to be realized, as he passed a successful examination under Sir George Smart, and Cyprian Potter. He studied violin and singing under Blasgrove of the Royal Academy. His father, however, did not take kindly to the idea of William making music his profession, having

a very low opinion of violin players, urging that these "fiddlers" were always to be seen fiddling in low grog shops for drinks. So William was forced to enter his father's factory (not, as sometimes has been stated, at the corner of Tottenham Court Road and Grafton Street, East, where stood his warehouse) but at some distance from the Newland home, in another part of London. Here William was to learn the staining of wall paper. To the hard work he underwent in his father's factory, Mr. Newland often attributed the strength of his arms. In those days wall paper was colored by pressing the colors thereon by hand, with heavy stone blocks containing the designs, which needed considerable pressure to make the fine heavy English paper lie as smoothly as though all of one piece. Wall paper then was a luxury, used only by the wealthy; on account of the extraordinarily heavy tax thereon, due to the late Napoleonic and American wars, each sheet of paper bearing a revenue stamp, each quire another, so also each bundle and bale. Mr. Newland has told me, that oftentimes he and his father went out on their factory roof to study cloud forms and tints, in order to get ideas for staining ceiling papers, which they desired to represent the sky. This led to his fondness for astronomy, which accompanied Mr. Newland all his life. He could name all the stars, and point out all the constellations. William, however, continuing to object to following a business that was not to his taste, kept up his practice on violin and harpsichord—a forerunner of the piano, at home, which so angered his father that the latter sold the piano out of the house, and broke the violin over his knee. After some considerable time his father relenting a little, gave his son a one-pound note with which to buy a violin. Meanwhile William studied vocalization and the theory of music, visited the various churches in order to

hear the best organists play, and sang in oratorios and concerts, first as solo soprano, then later solo alto in St. Paul's Cathedral, where he became known as a boy soloist, with a high clear voice of remarkable sweetness. A quartette was formed, consisting of the young William Newland, soprano; Nancy Baggs, contralto; Mr. Serment, tenor, who later organized and conducted grand oratorio concerts in Exeter Hall, where he was succeeded by Sir Michael Costa; and Mr. Metre, basso.

When a lad William had been sent (as related) to the preparatory boarding school for boys destined for Eton College, kept by Rev. Mr. Jones. The first night he spent there, he remembered on going to bed, that on kneeling down to say his prayers, his companions were astonished, held a caucus, and decided that it was very strange that there had been no practice of saying night prayers established, so they elected William chaplain for the dormitory. One Sunday he insisted on being allowed to go to London to hear Mr. Jones preach, where he found a very capable organist in the choir, who allowed him to examine the organ in all its parts—a treat that gave the little lad great pleasure. At this school attended the sons of the better class of tradesmen, and professionals only, and many were the battles between the boys, the richer refusing to join in games with the poorer; while the scholars whose fathers were in the army formed a class of themselves, seldom associating with even mere gentlemen's sons.

Mr. Newland's earliest instructor in music was his mother, from whom he took his first lesson at the age of six, upon an old harpsichord, on which instrument he continued to practice until his father sold it, as has been related. The first piece of music he ever heard was "The Battle of Prague," and he first saw a piano-forte when he was about seven years of age. I have said that

his father, determined to bring him up to what he called a practical business, had insisted that he should learn wall paper making, which not suiting William, he abandoned it for wood carving. After some six months in this latter business, he reached such skill in the art as to be entrusted to carve the moulds for the acanthus leaves to be used on the columns of Buckingham Palace; then some ornaments for the gilt tables in the palace; also ornaments for Apsley House—the new residence of the Duke of Wellington, at Hyde Park Corner, London. This was in 1830, William Newland then being seventeen years of age, who on his arrival in America exhibited some of his carvings in Franklin Institute, in Philadelphia, receiving therefor *honorable mention* by that society. During the time he was working at wood carving, he kept at his studies on the violin and piano, when shortly after he made the acquaintance of Mr. Blasgrove, conductor of the Queen's Orchestra, of which Mr. Newland became a member, and one of the players in the Royal Concerts. His dearest wish (he said) was to enter the Royal Academy.

Meanwhile Mr. Newland was still apprenticed to his trade, but receiving but little compensation therefor beside his board, as he had not yet attained his majority, he became enamoured of an English girl, whom he wooed very ardently, at the same time, too, that his brother Edward, similarly smitten with her, secretly courted her. On being apprized of this fact, William, as well as his brother, determined to give her up, and leaving England for America, start life anew on their own account.

Their father gave them their passage money, not expecting that they would leave home at all. They, however, sailed in the ship "St. Leonard," and after a voyage of eleven weeks, landed at New York, on October 8, 1832. They remained in that city two weeks

without any prospects of employment. Then started for Philadelphia by coach, and reaching there, stopped at the old "Ridgeway House," whence, as soon as his trunk was housed, William went out to look for work. This he asked for at Belrose's paper-hanging house, where he learned that they had already plenty of workmen, but Asiatic cholera raging at that time in the city, he was told that they were to paper the Cholera Hospital, but that no one was willing to do it. William replied that he would accept the job. This being agreed to, and with the bier on which the dead were carried out for sole company, he papered that room, his first work in America. Then Mr. Belrose showed him a lot of newly received *Panel Paper*, which no one in the city was skilful enough to hang—a task that William undertook at one dollar per piece, as well as the instruction of his fellow-workmen in the same craft. William Newland likewise engaged to hang ceiling paper, which up to this time, had not been correctly hung. The Howell brothers at this time also worked for Belrose,* which no doubt accounts for the inaccuracies in the various accounts given after the death of William Newland.

Mr. Newland meanwhile had changed his boarding place from the "Ridgeway House" to a private dwelling of a Mr. Dougherty, who lived at the lower end of Arch street. And here he obtained his first pupil in music. Having brought his violin with him from England, he would play for the family occasionally, to their great delight, and Mr. Dougherty insisted that his son should

* In the obituary notice, given in the *Ledger* (of Philadelphia) at the time of Mr. Newland's death, it was stated that "he had worked for the Howell brothers and Finn," which, however, was not the fact. Mr. Newland taught music in the families of both the brothers Howell, and also in the family of Mr. Finn. The *Ledger* also errs, where it states that he came to America with his parents; again it fails to give correct data, in stating that he was a pupil of the late Prof. Michael H. Cross, the fact being that Mr. Cross was a pupil of Mr. Newland.

take lessons on the violin. The son also took him to St. Augustine's Church, and introduced him to Mr. Benjamin Cross, the organist, who was delighted with Mr. Newland's alto voice, as no one in the city at that time sang that part, thus rendering it impossible to produce the masses of Haydn and Mozart, which had alto parts then written in the alto clef, then understood by but very few persons. Since then this music having been transposed into the treble, or G clef, has become generally used, yet even now there are few who could sing the part in the old clef. The Rev. Dr. Hurley, O. S. A., who was celebrant on one Sunday morning, at St. Augustine's, enquired about the new singer, and sent word to the choir, desiring his company at dinner. Shortly after, Dr. Hurley engaged Mr. Newland to lead a class in singing, composed of his parishioners, so that he passed quite a busy life, paper-hanging by day, and his pupil (on violin) and the singing class in the evening. He now determined to study organ playing, and took lessons for a quarter on that instrument from Mr. Benjamin Cross. At the same time he was paying great attention to the sermons at St. Augustine's; he purchased and borrowed all the works within his reach treating of the Catholic religion. At that time St. Augustine's had one of the best, if not *the* best, choirs in the city, in the choir being such well known singers as Elizabeth Cross, John Welsh, John Hunsicker, Mr. and Mrs. Schneider, Franklin Peale, William Norris, Camille D'Invilliers, and Mr. and Mrs. Brown, the latter with a most remarkably smooth and flexible voice, with a charming trill, being considered one of the finest sopranos of the day. But as there were no alto's, the masses were all three-part masses. With the incoming of Mr. Newland, new masses having the four parts were introduced by Mr. Cross. The former repertoire, con-

sisting of Carr's, Lederer's, Mazzinghi's, Webbe's and De Monte's masses, were the ones usually sung. In 1833, Mr. Cross rehearsed "The Creation," and engaging Newland to sing the alto parts, paid him twelve dollars for his services, the first time this oratorio was produced in Philadelphia with the four parts. This amount was deducted from Mr. Cross' bill for the quarter of lessons given Mr. Newland, referred to above. The original bill in Mr. Cross' writing, being in the writer's possession, reads as follows:

"PHILADA., October 8th, 1833.

"MR. NEWLIN (*sic*)

"To Benj. Cross, Dr.

"Quarter's tuition	\$18.00
"Analytical Instructor	2.50

"\$20.50."

During this time Mr. Newland was being instructed in the Catholic faith, and on Whitsunday, 1833, he was baptized in St. Augustine's Church, by Rev. Dr. Hurley. About this time, too, his brother Francis with his wife arrived in Philadelphia, where they took a house, and William then boarded with them. This was on George St., now Guilford St. He was still studying organ playing, although he later changed his tutor, and received lessons from Leopold Meignen, with whom he remained for some years. He still continued, however, teaching the class in music at St. Augustine's, which became the nucleus of the choir, until Father Donaghoe engaged him as organist of St. Michael's Church, which was opened in September, 1834. The choir at St. Michael's was for the most part composed of members of his class, among whom were Charlotte Benner, Mr. and Mrs. Schneider, John Hunsicker, Adam Richard, Margaret Saurwald, David Guenther, Jane Cole, Maria Cole, Mr.

Corr and Mr. Murray. With some assistance from the choirs of St. Augustine's and St. John's, Lederer's Mass and Carr's *Te Deum* were sung. Mr. Newland, boarding with his brother Francis, who as well as his wife, were Protestant, and finding it difficult, therefore, to keep days of abstinence and fasting, mentioned this fact to one of the priests at St. Augustine's,* who advised him to marry, and suggested that one of his parishioners, a certain Susan Colgan,† who was in Mr. Newland's singing class, would make a good wife to any man who should choose her. William paid her some attentions, and after a short courtship they were married by Dr. Hurley, on June 12, 1834, the witnesses being James Woolrich and Catherine Colgan. Mr. Newland, in speaking of his hasty decision and short courtship, said:

"I might have sought, and courted for many years, and never have found a better wife than pretty Susan Colgan, of whom I never thought, as she sat before me in class, until Father O'Donnell prompted me."

In 1835, Mr. Newland was elected organist of St. Mary's, by the trustees, Judge Randall, Judge Campbell, Mr. Snyder, Jacob Furlong, Mr. Diamond, Mr. Cavanaugh, Mr. Devereaux, Mr. McCreedy and Mr. Hutchinson. The letter of notification (in my hands) reads as follows:

"SIR.

"At a meeting of the Trustees of the Roman Catholic Society wor-

*In Mr. Newland's memoirs the name of this clergyman appears as Rev. James O'Donnell. But he has erred, since Father James was not ordained priest till 1837. The clergyman possibly was Rev. Nicholas O'Donnell, O. S. A., a kinsman of James. (—T. C. M. of the COM. OF HIST. RESEARCH.)

†The name is so spelled in the *Marriage Register*, and other records, but there came into the hands of the writer, a copybook used by the girl during her school days, in which she herself writes her name—"Susan Coligan." It may be added that they were married at Mr. Newland's home, Sixth St. above Cherry St., east side.

shipping at the Church of St. Mary's, Philad^a, November 4, 1835, Mr. William Newland was appointed organist on trial.

"Very Respectfully,

"J. B. HUTCHINSON,

"Secty."

"Nov. 9, 1835.

"Therefore from and after this date you will attend to the duties of organist.

"J. B. H."

At the same time the young organist was himself studying organ, as the following bill will attest:

"Received Philad^a, May 12, 1835 of Mr. W^m. Newland, twelve dollars in advance on account of a course of thorough bass, beginning this day.

"L^d. MEIGNEN."

In this position he had succeeded Mr. John Janke, and here he remained until 1837.

I hold another receipt of Mr. Meignen for the balance of the foregoing quarter on thorough bass and composition, \$12.50.

From the minutes of the meeting of the trustees of St. Mary's, of November 4, 1836, it was resolved:

"That we employ William Newland as permanent organist. Resolved, that the committee have power to contract for a new organ, not to cost more than 3000 dollars."

The plan of the organ was made by Mr. G. W. Sherwin, and was accepted. Among the choir were Miss Catherine Taws, soprano; Mr. Crowley, tenor; Garrett Ruths, bass, and Messrs. Oliver and Mullen. The masses sung were the same as at St. Augustine's and St. Michael's. On Christmas day, 1835, they sang De Monte's mass, with full orchestra, Newland arranging all the instrumental parts; Carr's *Te Deum* and *Christmas Hymn* were also sung. Mr. Newland during this year moved to a house on Noble St. near Sixth St., but in a short time he again changed his residence to num-

ber "69 S. Fifth St." near Walnut,* where he opened an ice cream and cake parlor, and catered for parties, at the same time he was teaching music and playing the organ.

At this place, where he remained until 1839, he did a good business, but finding that the cares of an increased family and a store were too much for his young wife, he removed in the above year to No. 122 Filbert St., the present Reading Terminal Depot being on the very site. In this year, too, he entered into partnership with Luke P. Lincoln for the purchase and sale of pianofortes, at 413 Market St., above Eleventh street (old numbering). In Mr. Newland's note book I find the following entry, dated July 22, 1839, where after relating the partnership, is the statement that it was

"Agreed that Newland was to allow for his share of the rent \$12.50 per quarter, and on every pupil obtained through his (Lincoln's) influence, paying \$15. or over per quarter, one third of the price, and on those paying less, one fourth, to Mr. Lincoln."

Another entry in his note book reads as follows :

"October 9, 1839. The partnership between myself and Luke P. Lincoln, is this day dissolved by mutual consent, and I have made no charge for the instruction given in his Academy."

On the same date we find an entry, viz.:

"Rented this day of Samuel Hazlehurst, the second story of 322 West Market St., at \$125, per annum, for the year, payable quarterly, rent to commence on the 25th."

This was the piano ware-room. He moved from the Filbert St. dwelling to the house on Market (then High) St., now the Leslie Hardware Store, occupying the dwelling part, and this accounts for the address in the

*At this period the city was yet divided into districts, and the old numbering of houses yet in vogue.

City Directory, reading "Rear of 243 High Street," where he yet lived until 1842.

In 1839, there occurred the accident at the Chinese Museum, caused by the sinking of the floor, while that building was filled with people, and in which Mr. Newland distinguished himself. The account of this mishap, as it appeared in the newspaper, and which may bring the recollection of the event to the minds of many who are yet living, is in part as follows:

"THREE THOUSAND ON A SINKING FLOOR. A THRILLING PHILADELPHIA STORY BY WAY OF LONDON. PANIC AVERTED BY ONE MAN. A CHAPTER OF LOCAL HISTORY BROUGHT OUT BY M. DUPUY'S COOL-HEADEDNESS IN THE FRENCH CHAMBER OF DEPUTIES.

"All Philadelphians will be interested in the following communication, signed R. P. S., in the London *Spectator*:

"The paper in the *Spectator* of December 16th on the courage and command over the French Assembly exhibited by M. Dupuy recalls a scene of over half a century ago, the facts of which have never been known to even a score of persons. Some survive in London who can recall the magnificent Chinese museum collected by Mr. Nathan Dunn, a munificent merchant, of Philadelphia and Hong Kong, which was first located in Philadelphia, and then brought to London in the early years of the Queen's reign. It was intended as a donation to the public, but was unfortunately burned. The building first erected (now the site of the Philadelphia Continental Hotel) for this display of the treasures of the then sealed kingdom had an upper room which was about 35 feet high and very long and narrow. In the center part of this immense auditorium were collected one evening about 3,000 persons. At near 9 o'clock the manager of the building came to the leader of the meeting white with affright, and told him that the floor had sunk nearly a foot and that in a few minutes more the tennents of the joists might be out of their sockets. The floor would then fall through on to the Chinese museum, and the walls, 60 feet in height, would collapse and be precipitated, with the roof, upon the assembly.

"This might have caused the death of those present—the foremost people of Philadelphia. The leader explained to the person whom the audience expected next to hear that by addressing the assembly from the end of the hall he could withdraw the company from the sunken part of the floor to that where the front walls strengthened the joists to bear the weight of the people. The reply to this was that his family was in the audience, and that he must get them out first.

“ ‘You shall not,’ said the leader; ‘a hint of danger—a rush—and we shall all be under the fallen walls and roof. Five minutes’ delay may kill us altogether.’

“As a boy in the audience, I well remember my surprise at seeing the leader suddenly appear at the far front of the room and tell the people that they would next be addressed from where he stood—the organ-loft. As the audience turned and moved to the front, the flooring rose six inches. The people were entertained, partly by an impromptu sentimental song in a voice without a quaver, in the very face of death, and as soon as practicable they were quietly dismissed. Not a single individual in that great assembly was aware that, by the presence of mind of one man, an awful catastrophe had been averted. Three thousand persons were saved from being buried under two side-walls 60 feet high, pressed down by a heavy roof. The imagination sickens at the thought of what would have been the consequence of a panic and sudden alarm by the failure of the courage of this man. All use of the room was, of course, suspended till it was effectually strengthened. So well was the secret kept that I only learned it long afterward; I am confident that, excepting the speaker referred to, and the manager of the building, no one outside the immediate family of the man whose courage prevented this catastrophe has known the whole story till now. The terror of those minutes before the crowd was moved and the floor rose toward its level was such that he never, even in his own family, alluded to the scene, though he lived for forty years afterward. I know not if the self-possession of M. Dupuy, when the bomb exploded in the French Assembly, was greater than this hitherto unknown act of heroism.”

The following (from one of our Philadelphia papers) is the result of a personal interview with Mr. Newland, giving the event, as viewed by himself:

“NOW LIVES IN MANAYUNK WM. A. NEWLAND, WHOSE PRESENCE
OF MIND SAVED 3000 PEOPLE. STILL hale at EIGHTY
YEARS. HIS INTERESTING ACCOUNT OF A
THRILLING EVENT AT THE OLD
CHINESE MUSEUM MANY
YEARS AGO.

“The recent publication in ‘The Record’ of the story of the narrow escape of an audience of 3000 persons from the old Chinese Museum, which stood on the site of the present Continental Hotel, has brought out the interesting fact that the hero of the occasion, the young orchestra leader whose presence of mind and whose timely song enabled the great crowd to disperse in safety, is still living. The incident

occurred on January 17, 1839, and the young hero was William A. Newland, now the organist of St. John the Baptist's Church, Manayunk, and who, though 80 years of age in November last, still retains a keen eye for music and a vivid recollection of events of half a century ago.

"Mr. Newland lives on Port Royal avenue, Roxborough, and when seen a day or two ago related the story of the sinking of the floor and of the prompt action required to save the audience with a thoroughness that showed that his memory was as fresh as on that memorable evening.

"When the museum was started \$100,000 was borrowed from the United States Bank for the purpose of erecting the building. Business was poor, however, and in an effort to make the show a success Mr. Newland was engaged to give musical entertainments in the large hall over the musee, which was capable of holding 3000 persons. On the night of January 17, 1839, the room was crowded, as it had been announced that the proceeds would be for the benefit of the poor. Suddenly word was brought to Mr. Newland that the floor was sinking, that the audience was in great danger and that he must do something to save it. Grasping the situation at once, he left his seat in the orchestra, and stepping forward, began without accompaniment to sing the song, 'O Give Me Back My Arab Steed.'

"'And I can tell you I wished then that I did have an Arab steed, so that I could fly away from danger,' Mr. Newland laughingly remarked, as he recounted the story. While he sang the audience was induced to pass out quietly, without any knowledge of the danger they were in; the floor returned to its natural position, and in a short time all risk had passed. All knowledge of the event was kept a secret, for fear that if it leaked out it would imperil the future success of the museum.

"Mr. Newland still treasures as a souvenir of that evening the following vote of thanks, which was presented to him in recognition of his services, though no mention is made of his heroic action:

"PHILADELPHIA MUSEUM, Jan. 17, 1839.

"MR. NEWLAND, DEAR SIR: The directors of the museum have instructed me to return their thanks, and in their name the thanks of the poor, for your kindly volunteering your aid for the concert this evening. They have desired me to ask you to individually thank those ladies and gentlemen who also contributed so largely to the pleasures of the evening. Accept also, my dear sir, for yourself and your co-laborers the thanks of your obedient servant,

"JOHN J. SMITH, JR."

"Mr. Newland was born in London, England, in 1813, and emigrated to New York in October, 1832. In 1838 was engaged at the museum, retaining his position until 1848 or thereabout. He still speaks with

pride of his bringing out of the Shaw sisters—musical prodigies—Mary and Rosina, who were very successful. Mary afterward married John Hoey, president of the Adams Express Company.”

I have spoken of Mr. Newland as being organist at St. Mary's Church since 1836. This position he held until 1838, when, as the minutes of the Trustees' meetings tell us,

“It was resolved that the Choir Committee be authorized to appoint an organist to succeed Mr. Newland, dated April 9, 1838.”

On May 9, 1838, Mr. Benjamin Cross was appointed organist at a salary of \$300 per year. Mr. Newland then went as organist to St. Augustine's. A receipt signed by Bernard McGuigan, which credits Mr. Newland with a ten-dollar subscription toward the erection of St. Joseph's Church, and dated September 9, 1838, is in my possession; also a letter of thanks from the Directors of the Philadelphia Museum, thanking him for his services at a concert given for “The Poor,” and asking him to thank the ladies and gentlemen who assisted him. This is dated January 17, 1839.

NEWLAND AT HOLY TRINITY. 1839-1841.

In 1839, Mr. William Newland was engaged as organist at Holy Trinity Church on Easter Sunday. The trustees were Anthony Hanhauser, Mr. Drexel, Sr., Mr. Schwatz, Mr. Roth, Mr. Kuhlman, Prof. Reinhart. The pastor was the Reverend Otho Borgess. The choir was composed of amateurs, who performed their several parts with great credit. On Easter Sunday and other festivals the mass was sung with orchestral accompaniment. Sig. Dos Santos, a former organist, composed a mass for four voices and orchestra, which was often sung and much admired. Lederer's, Mozart's 12th, C. Taws' and Carr's masses were performed. In 1840, the church was reno-

vated and decorated. At the reopening, F. Buhler's grand mass in E flat was sung with full orchestra, under the direction of Prof. Reinhart, leader of the Musical Fund Society. The Charles Lex family, who were proficient in music, gave their services on this occasion.

The organ was built by Thomas Hall, of Baltimore, and was considered fine-toned and well-built.

In 1842, Mr. Newland took the organ at St. Joseph's, following Napoleon Le Brun in that position, which he held until 1844, when Pedro A. Daunas began playing there.

In 1842, Mr. Newland was driven out of his home, "in the Rear of 322 High Street," by a fire, which destroyed "Coyle's grocery store," just above his home. He removed then to 140 North Fourth St., when, abandoning his pianoforte wareroom, he began to sell on commission, and was advertised as a "Tuner and Teacher of piano." This house, next to St. Augustine's Church, he rented from Dr. Moriarty, O. S. A., at an annual rental of \$325 rent, to begin May 4, 1842.* This house was destroyed during the riots of 1844, and the site is now part of the south graveyard. Here he opened a stationery and Catholic book store, which in itself not making much of a return, he stocked with dry goods and notions, doing a good business in auction goods.

In 1844, he succeeded Benjamin Carr Cross, the first organist of St. John's Church, as organist of that church, and during this term Miss Louise Gubert made her debut as a singer. Mr. Newland introduced Haydn's first mass, and Eyken's mass, for the first time in Philadelphia. Here he remained until 1852, when he returned

*On October 10, 1842, Mr. Newland took out his Naturalization Papers. They were signed by J. Simon Cohen, Prothonotary.

In February, 1842, he was engaged to teach the children of St. Augustine's Christian Doctrine Society in singing.

to St. Joseph's organ, Michael H. Cross taking his place at St. John's. We have now come down to the period of the disgraceful Native American riots. Mr. Newland as we have stated resided in the house next door to St. Augustine's, and was playing for the children's mass, that at this time was celebrated in the basement of the church. When on May 8, 1844, threats were made that St. Augustine's was to be destroyed, Mr. Newland moved his family, that very same day, to the home of his brother-in-law, W. Wooldridge, and rented a house on Magnolia St., where he removed his household furniture. The vestments from the church were packed among his dry goods, and a wagon was engaged to do the hauling. It is stated in Griffin's *Amer. Cath. Hist. Researches*, for April, 1896, that "Mrs. Newland drove this wagon from the house (probably because the driver feared the mob)." This, however, has been just as emphatically denied by Mr. Newland, who has told the writer that his wife only scolded the driver for his cowardice, and induced the man to go off with the load of goods. When the landlord of the Magnolia St. house, learning where the goods were coming from, refused to have them put in his house, so that Newland was forced to find shelter for them in seven different houses—the homes of friends, no one being willing even to rent him a place to store them in, the vestments were taken to a house (in an alley) near Second and Arch Sts. Some person coming to Newland, told him that he feared the house would be burned; he immediately went and carried the vestments to the home of Mrs. Horner, a Quakeress, residing on Third St. near Arch, who had told Mr. Newland to bring them to her for safe keeping. The package of vestments was quite enough for him to carry, and in this house they remained until order was restored in the city. Of all the furniture owned by Mr. Newland,

he saved only what was taken by the wagon spoken of above, the rest being destroyed with his home, for which he recovered seventy-five dollars from the city. This was paid without suit being brought against the city for damages. The dry goods and notions in stock, were nearly all destroyed, no one having the courage to receive them for fear of the vengeance of the rioters, even Mr. Newland's father himself, refusing to receive his son's family or their property.* Among all these people with whom he had previously lived in peace, he had not one friend in need, although after the turbulence had subsided, and order was restored among these misguided people, he was again playing at their concerts, teaching music in their homes, having for a pupil the wife of Mr. Bryant, editor of the *Native American*, and his step-daughter, Miss Sophia Green, now Mrs. Larkins, a music teacher and writer, residing in Chester, Pa. Mr. Bryant's step-son, years later a convert to the Catholic Church, in which he died, at Washington, D. C., confessed it was mainly through his hearing the conversations of Mr. Newland and his mother, on the Catholic Church, that induced him to enter therein.

It was after the riots of '44 that Mr. Newland came into extended notice as a teacher of music, and he had the patronage of the best families of the city, busy every night during the season, playing at the concerts, parties and dances of Philadelphia's exclusive sets. He was now

* The parents of Mr. Newland came to America in 1834, the mother especially being anxious to follow her sons. Their father left his business (in London) in the hands of an apprentice, who bought the property much below its value, while their son, Edward, having married the girl of the dual romance spoken of in the early pages of this paper, came also to America, and settled in Easton, Pa. Francis, another son, bought a lot at Twelfth and Buttonwood Sts., in Philadelphia, where he built a wall paper factory, started to manufacture wall paper, using, therefor, the apparatus which had been brought from England. The title to this lot on which the factory was built being defective, the property was seized and sold. The printing blocks were sold to the Howell Brothers, who then started into business for themselves. They offered to take William into partnership because of his knowledge of the business, but he preferred a musical career. (From personal interview with Mr. Newland.)

living at No. 112 Race St., between Third and Fourth Sts. This house he had rented from a Native American, Levin by name, who hearing where he had come from, gave him ten dollars to move out of the house, wherefore he moved to Thirteenth St., opposite St. John's Church. During the years 1849-1850, Mr. Newland was professor at Villanova College. These were prosperous times for the old organist. In 1845, he tore out the small windows in the front of his residence, and building in their stead bulk windows, opened a store, and here he resided until 1853, when the family washer-woman having introduced the small-pox among the children, he was obliged to close out his business, restore the front of the house to its original condition, and move away.

While residing near St. John's, he had built a house on Wood St., between "Schuylkill Fifth and Sixth" (numbered "666," later "1814"), which was blessed by Bishop Neumann. Here Mr. Newland remained until 1865, when he bought out the dentistry as well as the practice of Dr. Henry Townsend, at 214 North Ninth St., for his son William. (This is noted in his receipt book, as occurring in December, 1865.)

Now retracing our steps, we must look over some items of note which occurred since 1844. A bill and receipt of Mr. Newland's shows that W. H. Fry, the composer of the opera "Leonore," paid to Mr. Newland for instruction to Miss F. Ince, and Mr. Frazer in their parts, to 4 rehearsals in the theatre, to prompting at first performance (the first performance of this opera having taken place on June 4, 1845), to attendance at 8 rehearsals at Musical Fund Hall, the sum of \$62. (Original bill in writer's possession.)

Another document in my hands is from Fiot, one of the old time music dealers in Philadelphia, who engaged Newland to take part in the Overture to Semiramide, to

be performed by sixteen professors, on eight pianos, at a concert given by Prof. Henry Herz, on December 4, 1846. In this year the first subscription was taken for the present Catholic Cathedral, Newland agreeing to subscribe ten dollars per year for five years.

In 1846 and 1847, Mr. Newland issued his series of Vespers for all Feasts. They were first sung in St. John's Church, and were written at the request of Rev. Francis X. Gartland, at the time rector in charge.

In 1852, soon after Bishop Neumann was made bishop of the diocese, Mr. Newland was engaged by the Rev. Father Tornitore to teach Gregorian chant to the seminarians at St. Charles' Seminary, Eighteenth and Race Sts., and the Preparatory Seminary at Glen Riddle, until 1864.

We add this notice of

MR. NEWLAND'S NEW MASS. A. D. 1853.

A New Mass at St. Joseph's Church.

Yesterday Professor William A. Newland, the efficient organist of St. Joseph's Church, produced, for the first time, a second grand mass for four voices, organ, and stringed instruments. Great satisfaction was expressed upon all sides, especially as the congregation were not in expectation of any such event, yesterday not being a festival of the church. The peculiarity of the mass was an accompaniment of a Bell Harmonia, or chime of bells, played with keys, the effect of which was highly pleasing, and gave additional impressiveness to the service. As this is a new composition it is worthy of mention.

The *Kyrie* is the pastorale style, and although plain and easy of execution, is very effective, particularly in its close, consisting of two simple chords on a pedal bass.

The *Christe* is a duo for two sopranos, and was well rendered by Misses Devine and Newland.

The *Gloria* starts forth in unison, in a bold and spirited strain, pleasingly and appropriately interspersed with bells in symphony.

The *Gratias*, a bass solo, was sung with fine expression by Mr. J. F. Walsh.

The *Domine Deus*, soprano solo, sung by Mrs. Cooke, was one of the gems, in the cavatina style, and was well rendered.

The *Qui tollis*, a quartet, was sung by Misses Devine, Newland, Mr. Henry Cross, and J. J. Meany.

The *Gloria* terminated with a fugue, the tenor leading off in a subject of eight bars followed by the bass, soprano, and alto, ending with Canon, or imitative style and Coda.

The *Credo* commences in the unison, in a very majestic and following manner, giving marked effect to the words *Deum de Deo*, &c.

The *Et Incarnatus* was sung by Miss Rose Ducombe, with great pathos, the words *Crucifixus* coming out in bold relief, and followed with the soothing words *etiam pro nobis*, &c.

The *Et Resurrexit* takes up the first motive in the *Credo*, terminating with an effective duo for soprano and alto and finale *Amen*.

The *Sanctus* is solemn and grand in the minor mode, followed by the joyful hosanna in the major mode.

The *Benedictus*, a sweet and flowing melody, was well rendered by Miss E. Newland.

The *Agnus Dei*, solo tenor, by Mr. C. Schmidt, the conductor of the choir, was an artistic performance, the notes of the stringed instruments and the clarionet of the organ was a delightful strain. The mass terminating with a full chorus, *Dona nobis*, to the music of the first movement.

There were among the orchestra Dr. Cunningham, Messrs. A. Schmidt Milon, and other gentlemen of musical tastes, who all accorded their unfeigned satisfaction and approval to the Second Mass of Mr. Newland.

Then again this other:

1854. American Music—The Philadelphia musical public is beginning to recognize and properly appreciate the labors of our native composers. At the concert of the Harmonia Sacred Music Society, on Tuesday evening, were produced two works by Philadelphians. One was a grand *Te Deum*, written some years ago by Mr. W. A. Newland, but never adequately performed until the Society took it in hand. With their admirable chorus and excellent orchestra, full justice was done to it, and it was very much admired by the large audience. 1854 (?). A trio written by Mr. F. T. S. Darley, of this city, was also performed for the first time, and gave new proofs of the decided talent of this promising young composer.

1854. Haydn's Grand Mass in B flat (No. 4) was performed for the first time in this city, at an oratorio in St. Joseph's Catholic Church, last Sunday evening. It is one of the most able works of this highly gifted master, abounding in modulations exceedingly difficult of execution. . . . Dr. Cunningham was the leader upon the occasion, and the choir was very carefully selected. The parts were principally sustained by Miss Cunningham as soprano, Madame Sauvan and Miss McCaffrey as contralto, Mr. Faulkner and Mr. Janke as tenors, and Mr. Harkins

and Mr. Bussinger as bassi, supported by a powerful chorus. . . . W. A. Newland, organist.

1855. Extract from the minutes of a Stated Meeting, of the St. Joseph's Reading Room Society, held Monday, February 19, 1855. (The original is in possession of the writer.) On motion, that the names of Father Dunn, and William A. Newland be placed on the Roll of the Society, as Honorary Members; the former for the able manner in which he delivered the Lecture, and the latter for his valuable services in conducting the Concert, and that they be notified of the same.

PHILADA. *Feb^y*. 24, 1855.

PROF. WILLIAM A. NEWLAND,
Dear Sir,

I have the honor of transmitting to you the above Copy of a Resolution passed by the St. Joseph's Reading Room Society—and with much respect, remain

Yours Respectfully,

MICHAEL W. WALSH,
Secty.

I have also a letter dated May 31, 1854, signed by William A. Rolin, secretary of the Harmonia Sacred Music Society of Philadelphia, containing a resolution of thanks for the able services of Mr. Newland as organist, at their concerts on May 15th and 23d.

1857.—As late as 1857, Prof. Philip Rohr taught music at the convent of the religious of the Sacred Heart, at Eden Hall. A letter from Madam M. J. Thompson, superior, speaks of Mr. Rohr continuing his teaching for the present term, and assuring Mr. Newland that he has no need to give references to the bishop, or to Père Barbelin,

As their high appreciation of Mr. Newland's abilities have already been expressed, etc.

During the year 1857, Mr. Newland wrote and published his *Missa Brevis* in C, which he dedicated to Bishop Francis P. Kenrick.

This year, too, under date February 9 (1857), the organist, Benjamin Carr Cross, writes to Mr. Newland as follows:

I would like to have an interview with you in regard to my son Benjamin taking lessons on the organ. It is my desire that he shall learn the Catholic Service, and you playing in the Church, I would like you to take him, and he will attend on Sundays to learn the service, and could play for you on Holidays, or such times as you could not attend. He is a fine Pianist, playing the best music, and would soon become an organist under your care. I would of course pay you your terms, and besides consider it a favor, if you would take him. I am at home on Mondays and Thursdays from 10 to 2, and would be happy to see you.

Respectfully yours,

B. C. CROSS,
93 S. 17th St. below Walnut.

Young Ben. Cross became a pupil under Mr. Newland, as a note from him, dated July 14, 1857, states that [1]

will be going out of town for four weeks, and will not be able to play for him Sunday afternoons.

In 1858, the degree of Doctor of Music was conferred on Mr. Newland by the Harmonia Sacred Music Society. Among a large packet of printed programs of various concerts, etc., I find one announcing a celebration—a Solemn Triduum—in honor of the Immaculate Conception, in St. Joseph's Church, beginning May 6, 1855. The order of exercises being:

Sunday, May 6, Masses from 5.30 A. M. till noon, Sermon by Father Stonestreet; evening Vespers, Sermon by Dr. Moriarty, O. S. A.; Monday, Masses the same, Sermon by Dr. O'Hara; Tuesday, Masses the same, Sermon by Father Dunn; Wednesday, celebration by students of St. Joseph's College, the whole to end on Sunday (Octave).

The students gave a musical entertainment, representing the Church Militant and the Church Triumphant, William A. Newland, director. Another, selected from several programs,

A concert on Thursday evening, November 17, 1857, at Musical Fund Hall, for St. Vincent's Home, 18th and Wood Sts.,

gives the names of persons taking part; also tells us that Part II will consist of Newland's Mass for 4 Voices, and adds that copies of the Mass may be had on the evening, at fifty cents per copy. By way of recalling the names of some of the singers of those days, I here mention a few of those who took part in the entertainment: Miss C. Friel, Richard Lynen, Isaac M. Bussinger, Samuel P. Duckett, Francis X. Kelly, C. Janke, Mr. Myrkene, Trovatore Glee Club, Mozart Glee Club, and the choir of St. Joseph's Church.

In 1857, a concert was given for the benefit of St. Philip's Church, under the direction of Dr. Cunningham, conductor of the choir, with Newland as organist and Mr. Rudolphson as pianist. A few names appearing in the program will remind us of some of the prominent singers of that day, viz., Philip Rohr, Fanny Heron, Agnes Heron, and Rudolphson.

From 1852 until 1868, Mr. Newland continued as organist at St. Joseph's Church, going from there in the latter year to St. Patrick's. In 1855, he wrote a short description of each of a few organs he had played on. I find the following item regarding that of St. Joseph's:

The organ is quite old, and was rebuilt a few years since. The original was built by Corrie,* one of the oldest builders of our city, and who at one time enjoyed the reputation of being the best organ builder in the country. It has two banks of keys; about thirty stops, and an octave and a half of pedals. It is an ordinary instrument, containing several gems, but lacks decidedly in brilliancy and grandeur of effect.

I here give a list of some concerts given by Mr. Newland between 1860 and 1868, which may be of use to persons who wish to write up parish or society histories, and of which I possess the original printed programs.

* Henry Corrie, the builder of this organ, as well as many others in Philadelphia and elsewhere, is referred to several times in RECORDS (as above), iii, 248-252. (-T. C. M., of COM. OF HIST. RESEARCH.)

In 1861, Friday, November 29, a grand concert for the Union Volunteer Refreshment Saloons. On this bill appear the following names: M'me Valery Gomez, the noted prima donna, Sig. Frederico Ridolfi, the eminent baritone, Sig. Girolomo Garibaldi, the distinguished basso, Mr. John Frazer, the English tenor, M. Alexandre Wolowski, the renowned pianist, Miss Annie Lonsdale, comedienne, and Prof. William Newland, conductor.

May 8, 1862. Lecture by Rev. Dr. Moriarty, O. S. A.; and grand concert, at the Academy of Music, in which Josephine O'Connell and other choir singers appear.

1863, April 17. Concert for the Poor of St. Joseph's Parish. Old names now almost forgotten appear—Caroline and Helen McCaffrey, Josie O'Connell, Messrs. J. K. MacGowan, Bussinger, Charles Schmidt, and T. E. Harkins, W. A. Newland, conductor.

1863, October 8. Opening of the new Stanbridge Organ, in St. Patrick's Church, by the following organists: Benjamin Carr Cross, Michael H. Cross, William A. Newland, F. T. Sully Darley, J. C. B. Stanbridge, B. Carr Cross, directors; with a vocal program under direction of Prof. T. Bishop, accompanied by Mrs. Aledo. The organ was one of the very best built by Stanbridge. It had three banks of keys, and a pedal of twenty keys. The great organ, fifty-six keys, seven hundred and forty-one pipes; choir organ, fifty-six keys, four hundred and eight pipes, and the swell organ of the same compass, with five hundred and fifty-one pipes, this with forty pipes, made a total of one thousand seven hundred and forty pipes.

1864, March 31. Concert for the Poor of St. Joseph's Parish at Musical Fund Hall, in which Mr. Aaron R. Taylor's name figures.

1864, May 24. Thirteenth annual celebration of students of St. Joseph's College, in the basement of the church.

1864, June 20. St. Joseph's select school, in the basement of the church, giving the names of many of the pupils.

1864, December 1. Concert by the boys of St. Augustine's school.

1865, April 11. "Miss Caroline Richings volunteers her services."

1865, April 20. Concert by the boys of St. Augustine's school, giving names of many pupils.

1865, October 25. Concert for the benefit of the Sisters of Providence, with a lecture by Rev. B. Maguire, S. J.

1866, February 13. Concert. Benefit of Philopatrian Institute.

—, June 26. Concert by St. Augustine's school boys.

—, August 3. Concert for the Catholic church at Cape Island, N. J., at which appear the McCaffrey sisters, Madam Behrens, Mrs. Nevins and Philip Carlin.

—, November 8. Concert for St. Francis Xavier Church. A few new names appear in this list of singers, Miss E. A. Donnelly, Miss E. C. Donnelly, Misses Maggie and Jennie Cassidy, Annie Blackburne, Philip Moore and Herr Jacobs.

During this year there were many concerts given by Mr. Newland, but the above are all for Catholic purposes, of which I have the programs.

1867, September 8. Sacred Concert, St. Mary's Church, at Gloucester City, N. J.

In 1868, Professor Newland took charge of the organ at St. Patrick's Church, remaining there until 1870, when he went again to St. John's. In December, 1865, he resided as has been stated, in the house he had purchased of Dr. Townsend, but in May, 1866, he bought the house, No. 150, North 11th Street, where he lived until he gave up all organ playing in the city proper.

1869. Christmas eve, he gave a concert for the Young

Men's Catholic Literary Institute, at which Max Friedmann, the tenor, appeared in this city, Mrs. Orton being soprano, Mrs. Goodwin, alto, and Joseph Jacobs, basso.

On November 18, 1868, the new Stanbridge organ placed in the Cathedral, was formally opened by a grand concert. The organists on the occasion were David Wood, Henry G. Thunder, Hugh A. Clarke, William A. Newland and Michael H. Cross. Admission one dollar; reserved pew five dollars. This organ was built with four banks of keys, the great, choir, swell, and solo organs, with pedals; has fifty sounding stops, and one tremulant, three thousand one hundred and fifty-five pipes, with an additional capacity for fifty-eight more pipes in the solo organ.

1868, January 23. Concert, by the Cathedral School, at which John L. Carncross volunteered to sing some of his favorite ballads.

1868, May 22. Concert, by the pupils of the Christian Brothers. In this program we meet the names of many of the then pupils, who have no doubt forgotten the event, among them William F. Harrity, Simon J. Martin, John B. Comber, etc.

—, June 19, Concert, St. Paul's School.

I find a few notes in the writing of Rev. John P. Dunn, in regard to the opening of the then newly-built Stanbridge organ, at St. John's, which was placed in the church during March, 1869, had four banks of keys, about two thousand pipes, over forty speaking stops. A letter to Mr. Newland, dated April 3, 1869, and signed by J. C. B. Stanbridge, reads as follows:

St. John's organ is now done except painting and gilding, and Father Dunn thinks it ought to be played for his people by some professional organists. I mentioned you and Michael Cross. He says whoever I please, but I must touch it also myself. If this thing be agreeable to you and the others, his idea is to give notice from the altar, perhaps 11th of April, at, say 4 P. M., the church will be open to those of the

congregation who would like the organ that they payed for tested. I am too poor to offer much compensation in the matter, besides, it is not decided on until I have heard from you and Michael Cross. No public announcement will be given, and I would keep it private, especially from Harkins, until fully agreed to. Please let me know your views on the matter. Ask Frank A. Drexel and Hugh Clarke to help.

Yours very Resp'ty,

JOHN C. B. STANBRIDGE.

Father Dunn writes to Newland under date of April 17, 1869, as follows:

PROFESSOR NEWLAND:

Mr. Stanbridge hopes to have the New Organ ready for "Manifestation" this afternoon. It is due to my congregation that a professional test shall be exhibited; I, therefore, wish you to represent St. John's, on the occasion, *professionally*. It is arranged that on Wednesday next, 21st, at 4 in the afternoon, we meet—the church being *free to all*. Mr. S(tanbridge) wishes that Mr. Thunder and Wood to be present, I have named you. Hoping this will suit you,

I remain truly yours,

JOHN PATK DUNN.

That the test took place as agreed upon is proven by Father Dunn's letter of April 23d, in which he asks Mr. Newland to give him his professional opinion of "our New Organ," and begs him to accept the enclosed twenty dollars for his punctuality and attendance * * *,

1869, June 3d. Formal opening of St. Malachy's new organ, by the organists, David Wood, Henry J. Keely, Miss Marion Colman, Miss Carrie Colman, Theodore C. Knauff. The organ was built by H. Knauff & Son.

1870, March 27. First celebration of the Sodality of the Church of the Immaculate Conception.

1870, August 10. Concert in the Church of St. Mary Star of the Sea, Cape May, N. J. A few names attract our attention: James A. Connor, Mr. Harkins, Kate Eishon, M'me Sauvan.

— October 25. Another concert for the Church of St. Mary Magdalen, Millville, N. J. Among the singers

I note the name of Cecelia A. McFadden (later Mrs. Robert McChrystal).

— November 3. Another concert at same place by same musicians.

1871, February 27. Opening of the new organ in St. Paul's Church, Wilmington, Del. Newland and Henry Knauff at the organ. Among the singers I note Misses E. A. and Phillie Donnelly, and Thomas Bourke.

In 1872, Mr. Newland played for a short time at St. Francis' Church (Fairmount), but in the same year we find him leaving that organ and playing at the Church of the Immaculate Conception, while in September of the same year he returns to Old St. Mary's organ.

1873, February 23. Sacred concert for benefit of St. Alphonsus' Church, where we meet with Misses Eleanor C. Donnelly, Jennie Cassidy, Messrs. Henry Roken, William McAleer, Matthew Donovan, in some of the old familiar songs.

— April 12, for benefit of the same church, we hear Matthew Dillon, John McKenna, Robert McChrystal.

1874, January 3. Concert for the Church of the Maternity, at which Miss Annie Jackson, contralto of the choir of the Assumption Church, appears.

1875, April 15. Notice of rehearsal of the Centennial Orchestra. First general rehearsal will be held April 30, William A. Newland will play *Viola*. Simon Hassler, conductor. During this year Mr. Newland returned to St. Augustine's church as organist, where he remained until 1879. In 1876, he removed his residence to his house on Port Royal avenue, Roxborough, coming to the city regularly for all church services.

1875, May 31. He conducts a concert of St. Patrick's School.

—, February 9, a concert at La Salle College.

In 1879, Mr. Newland, finding his duties as organist,

with the many weekly trips to and fro from Roxborough bearing on him too heavily at his advanced age, accepted the offer of the organ at St. John's Church at Manayunk. He still came to the city on special engagements, teaching classes and giving concerts. One of the last of these concerts being given in the Church of the Sacred Heart, on January 12, 1879, in which appear Miss Lizzie Macartney, Mrs. Caroline McCaffrey School, Miss Carrie Colman, Richard Magee, Jr., Mr. Thomas Kane, with Newland himself, Carl Wittig, and Miss Mary Strahan as organists. In Manayunk he conducted a series of Oratorio concerts, the third and last being given there on May 13, 1879.

In 1884, he returned to Philadelphia, where he re-occupied his house, 150 North 11th Street, until 1885, when he went back to the old house at Roxborough, where he remained until death, and where his daughters yet reside.

Among the hundreds of notes made from personal interviews with Mr. Newland, I find one of particular interest; that of his producing for the first time, Zeuner's new Oratorio of "The Feast of Tabernacles," which took place in 1860, a notice of which may be found in the *Catholic Herald* of November 3, 1860. It was sung on November 16 (of that year). The composer, Prof. Charles Zeuner, was a pupil of Prof. J. N. Hummel, one of the greatest musical theorists in the country. Zeuner came to Philadelphia from Boston; he committed suicide somewhere in New Jersey. The manuscript of "The Feast," as well as other parts of Zeuner's musical library, fell into the hands of Mr. Newland.

In 1863, Newland conducted the Richings Opera troupe for a short season, on its first tour.

All the Newlands were musicians. Dr. William Newland, Jr., born in Philadelphia, July 4, 1844, was an

organist. He died July 24, 1885, at Belgrano, Argentine Republic, S. A., about seven miles from Buenos Aires, where he had gone to practice dentistry. His widow and three children now reside in Southampton, England. His brother, George Bernard Newland, born September 22, 1850, was also an organist, playing in St. Francis, St. James, and other churches of Philadelphia. He also studied dentistry and joined his brother in South America, where he died at the same place, November 21, 1892, leaving one son, who afterward went to Southampton, England, but who returned in 1901 to Philadelphia, to study at the University of Pennsylvania.

Mrs. J. P. Persch, daughter of Mr. Newland, was a well-known soprano, residing at Orange, N. J. She took the principal part in the grand mass at Newark, May 4, 1873, on the occasion of the consecration of the lately deceased Archbishop Corrigan, then bishop of Newark. All his other daughters were singers and instrumentalists.

In 1872, Mr. Newland entered partnership with Rouleau to build organs, but they did not succeed. They built the organ for St. Matthew's Church, Conshohocken. Shortly after, Mr. Newland withdrew from the firm.

On October 1, 1897, he resigned his position as organist in St. John's, at Manayunk, after sixty-three years' services, and he never afterwards played in any church. His daughters conducted in their home a Sunday-school for children living at a distance from the churches. At these meetings I have heard the old master playing on his cabinet organ the hymns sung by the children, on which occasions his spirit seemed to revive, his eyes brighten, and the white-haired old organist would for the moment become himself again. After his retirement from active service Mr. Newland missed his occupation greatly, and it needed but a sympathetic

friend to visit him, to set him talking old times over, to taking out of his fine musical library some of his old oratorios, masses, etc., which he seemed to fondle as a child would a toy, while expatiating on their beauties, especially if first editions, when he would relate how the late Francis A. Drexel, a great collector of original scores, wanted to pay him high prices for this or that other score, which, however, he could never bring himself to part with. Many days I thus spent with Mr. Newland among his collections of music and musical literature, which should be kept intact, as they are most valuable to a student. Thus he quietly spent his remaining days, oftentimes sitting apart from the rest of his family, with eyes closed, his mind far away from the present, back among the old faces and forms of long ago, of whom so many had passed away, with his whole lifetime pictured before him with panoramic effect. On such occasions he seemed to be living life over again. Even in his conversation he would recall certain among the singers of his old choir bands, of whom he would speak at length; of the charm, for instance, of Miss Williams' voice, one of the early choristers at St. John's; of Caroline Pintard, whose contralto voice was then so admired; of the musical ability of the Welsh family, of the Cross family, from fathers to sons, of Daunas, Dos Santos, Zeuner, Carr, Rohr, and the many others, most of whom the present generation of choir singers only hear of occasionally, and if by chance they should pick up some stray copy of their work, are apt to sneer at its being *old stuff*. The opinion Mr. Newland held of the fashionable choirs of the present day, also held by his fast friend, the late Michael H. Cross, would not likely be relished by many of our singers.

There was no devotion in the singing (he used to say), it was from first to last a display, nay, a rivalry among singers as to their vocal

ability; it distracted congregations, and was often the means of turning the church into a concert hall; even the clergy tolerated sacred concerts in the churches, which attracted crowds to attend them, who would strut about, talking, laughing, and gazing up at the choir loft, and strut noisily out of church, after a *Credo* or *Benedictus*, as though there were no Divine Service going on.

The late noted organist, Henry G. Thunder, Sr., also strongly voiced his opposition to the modern innovations in Catholic church music.

Mr. William A. Newland was a Christian gentleman. Though Catholic not by birth, but by sincere conviction, he lived up to the strict rule of the Church until his last hour. As a musician he was a genius, and genius invents refinement of manner, which in many persons is only a copy. From his birth he had been taught the importance of good manners, and experience in his profession had thoroughly convinced him of its practical importance in smoothing away the little asperities of society, and of rendering associations between persons easy and agreeable.

HIS LAST HOURS AND DEATH.

On November 16, 1901, Mr. Newland fell ill and took to his bed, where he contracted pneumonia during a heavy wind storm then raging. As death approached he grew happier, and his face was wreathed with smiles. On the night preceding his death he sang, in a clear, sweet voice, an old hymn which he had often played in bygone years. On the 28th, filled with consolation and peace, he passed away from earth. He was buried from St. John's Church, Manayunk, Father Eugene Murphy preaching on the occasion. After the Mass the coffin was opened and those present given a chance to look on the peaceful, smiling face of the old organist, after which it was closed again, and so passed from sight forever the last of the old master musicians of the Philadelphia Catholic churches.

Mr. Newland's musical compositions and arrangements were the following :

Besides many minor hymns to which he wrote melodies and accompaniments, there is a long list of well-known works for which he deserves credit—a number of hymns for festivals, of *O Salutaris*, of Litanies, sung for a time in our churches, of which no one knew the author, but which were by his hand. The works that follow (with year of composition or adaptation) were named by himself, in a letter dated in 1890.

1838. A Grand *Te Deum*, for four voices, in English. Carr's Mass, three Voices; A Chant Mass; and the Christmas Hymn, "There were Shepherds." The Masses and Hymn were arranged for organ from some old manuscript parts for orchestra, given him by Rev. Dr. Moriarty, of St. Augustine's. There had been no previous organ part.

1840. Carr's *Te Deum*, three voices, in English, arranged for four voices, and organ part.

Four Anthems to the B. V. M.

An Italian Litany, re-arranged.

Carr's "Have Mercy On Me, Oh God," arranged for four voices and organ.

Ten sets of Vespers for all Festivals, composed by Newland himself.

Ohnewald's *Requiem* Mass, in F, No. I, four voices, arranged by Newland for organ, as performed at the *Requiem* Mass for the repose of the soul of Pope Gregory XVI., in St. John's Church, under direction of Mr. Newland.

Ohnewald's *Requiem*, No. 2, in B flat, 1875, arranged by Newland, and performed in St. Augustine's Church, under his direction, at the month's mind Mass for Dr. Moriarty.

Requiem No. 3, yet in manuscript.

1857. *Missa Brevis* in C, by W. A. Newland.

1863. *Missa Brevis* in G, by W. A. Newland.

1864. *Missa Brevis* in G, by W. A. Newland.

Grand Vespers, by W. A. Newland.

Alma Redemptoris, and a *Vide Aquam, Veni Creator* in F (never published); a Litany B. V. M. in C, dated May, 1864.

Veni Sancte, dated August 8, 1866.

1891. *A Treatise on Harmony and Counterpoint*, compiled from the works of Charles Zeuner, Fetis, Albrechtsberger, Choron and other celebrated composers, by William Augustine Newland, a pupil of Leopold Meignen, Mus. Doc., and Organist of St. John Baptist Church, Manayunk, 21st Ward, Philadelphia, 1835-1891.

This work is still in manuscript, never having been published.

Besides there are numbers of Hymns for May, for Benediction service, and other occasions which are no doubt his composition, but as they bear no signature, I refrain from copying their titles.

His second *Missa Brevis*, in G, was first sung June 8, 1872, at St. John's, Miss Lizzie McCartney being the soprano.

His grand *Te Deum* was first properly sung by the Harmonia Sacred Music Society (*vide supra*).

Mr. Newland arranged a Mass from Ellsner's manuscripts (incomplete), originally intended for three voices.

His own Mass (*Missa Brevis* in C), dedicated to Father Barbelin, was first performed in 185-, with full orchestra, in public, for the benefit of St. Vincent's Orphanage.

His Mass in G, four voices, was first sung, with full orchestra, in 186-, at St. Joseph's Church.

The arrangement of Ohnewald's *Requiem* in F was due to Father Gartland, of St. John's, who had some

orchestral parts of the mass, which he gave to Newland, who added the alto part, with the organ arrangement, some time early in 1846.

Among the singers on this occasion were Dr. Cunningham, Henry Cross, John F. Welsh, Mrs. F. Cooke, Rose Ducombe, Miss E. Newland, and Mr. Milon. Charles Schmidt was director, while Mr. Newland presided at the organ.

Mr. Newland's extraordinary facility in playing was greatly aided by the peculiar construction of his hands, which beside being very slim, were longer than ordinary. The thumb was much longer than usual, while his second and third fingers were of equal length, and the fourth or little finger reached the furthest joint of the third finger. This peculiarity was noticeable in both hands. Thus he could with great ease play the tenth when other instrumentalists could hardly reach a ninth. Again, while with hand extended, holding an octave on any bank of keys, he could use the central three fingers to play a formative part of a harmony on the key-bank above. Very few persons noticed this advantage in his playing the organ, yet it was noted, and spoken of frequently by the finest of our organists, who admired his dexterity therein—among them the late noted organist, Prof. Michael H. Cross, his intimate and fast friend, who often spoke to Mr. Newland of this advantage while watching him finger difficult fugue movements. Through this peculiarity in the form of his hand Mr. Newland introduced into his music many embellishments, and was able therefore to aid singers in the rendition of difficult parts and passages of music.

One of his chief pleasures was to write out analyses of new works in music. I have found among his numerous manuscripts, many of the scores, with written analyses carefully laid between the leaves, where complicated and

unusual movements or harmonies were used. I have before me a few of these manuscripts, one is *An Analysis of Meignen's double quartette*, "Oh! bless the Lord, my soul!" I append his *Thoughts on Fry's opera, Leonora*. From the tone of these one may easily infer that some "penny-a-liner" had criticized the *Leonora*, and attempted to show the work as being the result of a knowledge of music without the requisite ability to produce a dramatic effect, etc. I have also among my many Newland manuscripts one of twelve pages, 4to, entitled *Advice to Young Organists*. It was evidently written with a view to publication separately, or in conjunction with some collection of organ voluntaries. It was, however, never published.

Here follows the *Thoughts*:

THOUGHTS ON FRY'S LEONORA.

BY A MUSICIAN.

"An opera! What is the true meaning of that word? In its plain literal sense, it means a *Work*. But is the extent of the word Opera, or Work, fully understood by our Would-be-critics? Are they aware that when applied to the composition of a Lyrical Drama it implies an immense amount of knowledge? If *they do* know this, then their criticisms must present that analytical character which should be founded on at least a part of that same knowledge; and if *they do not* know it, their verbose censure is too often but a compound of partiality or gross personalities against the criticised individual, and a display of disgusting ignorance on the part of the critic. 'But,' will exclaim some penny-a-liner, 'must I stuff my head with your crotchets and semiquavers to arrive at judging of a musical composition? Nonsense! I have an ear for music, and that is all sufficient with me to condemn or approve.' Oh! Midas, where art thou? One might as well say that he has an eye for colors, and that, although he has never touched a crayon or a brush, he can decide on the merits of a painting as well as an artist; or another may say that he has a *natural* taste for poetry, and that, therefore, he can give his opinion on a poem as well as he who has studied the classics, nay as well as a professor of Literature and Rhetoric. And so you can, gentlemen critics, on music, painting or poetry; but what will your opinion be worth to the musician, the painter, or the poet? On the other hand, some musicians set themselves up as umpires amidst

the conflicting opinions; but, unfortunately, they are for the most part deficient in the science of composition, and the public, not aware of this, take it for granted that their judgment is the only true one. In fact, music as an art and music as a science are widely different; many attain a very eminent degree in the practical part of the first, but how few have the opportunity, the means, the ambition, of initiating themselves into the divine mysteries of the latter! Can we even admit that a mere Knowledge of Thorough-Bass, or Harmony proper, is enough to make a composer? No. That also belongs more to the practical than to the scientific part of music, Harmony is to musical composition what geometry is to the higher branches of mathematics, or Syntax to the more lofty attainments of literature. It is the somewhat rough but strong and concealed stonework which forms the foundation, while other materials of a more refined and elaborate nature are required to give elegance and gracefulness to the edifice. Such are the requisites to produce a musical composition, and such they should be to become a competent and impartial judge of the same.

“Manyfold are the difficulties that the young aspirant has to encounter: he must first become a good harmonist, acquire a thorough Knowledge of Double counterpoints, of Imitations, of Canons, and of Fugue; this in itself with the numberless combinations and effects becomes an immense task, when we reflect that many musical students can perform but on the Piano-forte, and others on only one orchestral instrument; then comes the Study of the Masters who have illustrated the different Schools of the present and past centuries. A number of years must necessarily elapse before he can conquer all these difficulties; and yet he has only reached the threshold of the composer’s Sanctuary! he has summoned all his energies to attain it, but another bold step is to be made; he must enter, take hold of the hard-won pencil, and, if to his arduous musical labours he has not neglected to add the still more difficult study of the mystic and opposite passions which agitate the human breast, now then is the time to produce. To produce But why does he now pause? Is it for lack of ideas? No! for they assail him like a tempest; they ferment in his mind; they flow with that rapidity which is the result of well digested studies. No! one thought, one only, has caused that suspense—the Public! Yes! the Public, at once his hope and his dread! his hope, because, conscious that he has mastered the difficulties of his favorite art, he expects that his first effort will be duly appreciated, that the hand of Kindness will be friendly extended to him, and that a smile of encouragement will be bestowed on his long and anxious labours; his dread, because he well knows that the clutches of Envy, of Jealousy, of Prejudice, of Ignorance, are ever ready to crush in the bud any rising genius that promises fair to soar far above the ignominious tract in which they are condemned to creep!

“We beg the reader’s indulgence for the length of these preliminary

remarks; and yet, when duly considered, it will be perceived that their object is to give an insight of the Studies and feelings of a composer. Let it be distinctly understood, however, that such of our remarks as may be deemed too severe do not apply to any one critic in particular; they are offered in a general sense, and chiefly as a warning for the public to guard against unfair criticisms. We shall now proceed, as far as we are able, to give an impartial review of Mr. Fry's Opera, forgetting friends and foes, though dealing with both according to their deserts."

A MISSIONARY BISHOP'S REMINISCENCES OF A TROUBLOUS BOYHOOD.

GATHERED BY ELEANOR C. DONNELLY.

ONE of the most beautiful, the most saintly personalities in the early hierarchy of the United States of America was that of the late Mgr. Bruté, first Catholic bishop of Vincennes, Indiana.

Bishop Bruté was born of an ancient and highly respectable family in Rennes, France, in the year 1779, and witnessed in his childhood many of the appalling scenes of the Reign of Terror, especially the cruel persecutions of the faithful servants of God in those mockeries of justice, the trials of the so-called Tribunals of the infidel revolutionists. From his boyhood Simon William Gabriel Bruté kept a little journal or note-book, wherein he recorded (as his intimate friend, Rt. Rev. Bishop Bayley, states in his *Memoirs of Bishop Bruté* *) some of "the interior or domestic scenes of that dreadful Tragedy"—the French Revolution.

"These (as Dr. Bayley further remarks) bring into relief a portion of the picture of the Revolution which has been too much overlooked. Historians have dwelt," he writes, "upon the crimes and horrors of that period, and the dark colors with which they have painted it have overlaid and hidden those scenes of Christian charity and patience and heroism which would have done so much to relieve the picture. The crimes of the oppressors were open and known to all men; the virtues of the sufferers were for the most part hidden, and known only to God."

Young Bruté made his first holy Communion in 1791.

*The title of Bishop Bayley's work referred to in the text is *Memoirs of the Right Reverend Simon Wm. Gabriel Bruté, D.D., First Bishop of Vincennes*, etc., N. Y., 1876. In it is a portrait (engraved by J. A. O'Neill, of New York), with facsimile of signature, of the saintly prelate who for five years (1834-1839) ruled over the Faithful of Vincennes. This has been reproduced in our RECORDS for 1898. (See ix, 386.)

"There were about two hundred of us in the First and Second Communions (he writes in his Journal), for it was the excellent custom of those times to make the second communion with the same preparation as the first, after a short spiritual Retreat. I thank Thee, O my God! for the state of innocence and piety I was in the day I performed this most important act."

Well might the holy bishop thus express in his mature years his gratitude for the precious graces of his faith, since on an earlier page of his diary he was able to record that up to the time of his first reception of the Bread of Life, thanks to God, his excellent mother and teachers, he had little to confess.

"Although I had attended the public schools four or five years (he writes), I was an entire stranger to all improper notions—and my chief matter of reproach at the time of making my general confession for First Communion, was the having taken an apple from the stand of an old fruit-woman."

O blessed purity of heart, most remarkable in an age of rampant infidelity and corruption of morals, and surely foretoking the vision and possession of God in the future sublime vocation of this happy child!

In November, 1789, the Constituent Assembly of France boldly confiscated all ecclesiastical property, and in the following March it suppressed all religious orders and congregations. These sacrilegious acts were the first open steps of her infidel rulers in the work of de-Catholicizing France. The next assault upon the religion of Christ was the enactment, in August, 1790, of the infamous *Civil Constitution of the Clergy*, which virtually abrogated the Catholic Church in that hapless country as far as it was in the power of man to perform.

The Legislative Assembly in 1791—the year of young Bruté's first Communion—passed the most severe laws against all priests who refused to take the oath to the *Civil Constitution*, and as almost all (praise be to God!) refused to do so, the public exercise of religion may be said to have ceased from that date. Prior to that daily attendance at Mass had been the rule among the devout believers of the land, as is thus recorded in Bishop Bruté's *Diary*:

"In our France when I was a child, there were so many churches and

so many priests, that the Holy Sacrifice of the Mass was, as it were, at the door of every one. Almost all the people used to be present at Mass every morning before the Revolution. It was so ages back, and it would be so still, O merciful Lord! if Thy people had better known, and made a better use of Thy infinite love. But Thou hast again shown mercy to them, and notwithstanding all their ingratitude and wickedness, hast restored to them, in a great measure, thy former blessings. Early Mass is the joy of every faithful family; some of its members can generally be present at the morning Sacrifice; great numbers do attend it again, early, all over our favored France. Oh! how many untold blessings are brought down from heaven by that "pure oblation" thus offered up all over the land, a holocaust of propitiation, impetration and thanksgiving. When I was a child, many thousands must have heard Mass every morning in our city of Rennes—in some families, all the members. There were nine persons, including the servants, in our household, and habitually they had all heard Mass before eight o'clock, when we assembled for breakfast. My good mother was an early riser, and having awakened the rest of the family, she was accustomed to go to the first Mass, or at any rate, to the second, for the first Mass was as early as four o'clock in summer. There was always a Mass at that hour at the church of the Bonne Nouvelle of the Dominicans, called the Mass of the Travellers, at which those who were about starting on a journey, and those also who were going into the country on pleasure parties were accustomed to be present. My mother often went to this Mass, and I remember hearing her say: 'It is astonishing, my child, how many there were at the *Messe des Voyageurs*, this morning.' Before she left the house, she used to charge her maid to see that we all got up and were ready in time; and I now call to mind her pleasant, cheerful look when she used to return towards five o'clock, and hurry us off to get our share in those precious early graces. She, with her day of labor, and often of great anxiety before her, all brightened and cheered by the consolations of that first action of the day, the assisting at the adorable Sacrifice."

The good bishop was wont to recall with gratitude to the end of his life the memory of his mother's stirring exhortations to the habit of early rising and prayer:

"When the poor boy of twelve (he writes), hesitated to jump out of his bed at four, or half-past four o'clock in summer, or five or half-past five in winter, stretching out his arms, rubbing his eyes, and sighing pitifully at the sound of his mother's voice: 'Gabriel! Gabriel! *debout!*'—she would begin in a half gay and half serious manner to sing a verse of one of the good Abbé Carron's canticles:

‘ N’attendez point cet age
 Ou les hommes n’ont plus
 Ni force, ni courage,
 Pour les grandes vertus!’

“ Oh! my mother, how can I ever sufficiently thank you? (he concludes:) for all your considerate kindness—ever anxious to form your children to habits of virtue and self-denial.”

Young as he was, Gabriel Bruté could even then understand and appreciate, with his admirable mother, the solace of supporting grace which the Divine Victim of the altar bestows upon those early risers who daily assist at the adorable Sacrifice. Another beautiful tribute to the strengthening and consoling power of the Holy Eucharist is embodied in his account of the Hospital of the Incurables at Rennes.

“ It was a miserable place (he writes), the site had been badly chosen, in a low, damp situation. The building itself was large and sufficiently commodious. . . . Within two large halls for the patients were about one hundred beds. . . . In the middle, facing the front, large folding doors opened into the Chapel, which extended back into the garden. When these doors were opened, the Altar could be seen from a great number of beds on the opposite side; and there on that altar was the only sight to console hopeless misery. One poor girl, about twenty years of age, I still remember—who was afflicted with the most extensive, horrid ulcer, monstrously swelled—the pains excruciating, so that no patience or resignation could prevent her crying and sobbing even at the anticipation of having it dressed; how much more so whilst it was being dressed, as it had to be every day, with the greatest care. . . . Her bed, I remember, was happily opposite the opening of those sacred doors, so that from it she beheld the throne of mercy and of consolation. And oh! how much did those poor sufferers, nailed for the remainder of their lives to such heavy crosses, need such consolation; and then, often also, the Divine Victim came from the Altar to visit them in their bed of pain, and to unite Himself more intimately to them, and give them grace and strength to carry those crosses after Him. Oh! how abundant are the alleviations provided for the poor and suffering in God’s holy Church.”

Gabriel Bruté’s father, at the time of his son’s birth, was Superintendent of the Royal Domains of Brittany. The family resided for years—for more than a century on the mother’s side—in the Parliament House of Brittany. This, as the good bishop bore testimony, was

"A large, and on the whole, noble pile of buildings. It so happened (he says), that the Chapel of the Palace was situated immediately over our apartments. . . . Generally it was a solitude, for usually Mass was only celebrated in it once a year, at the opening of the Courts of Law after the vacations, when a Mass of the Holy Ghost was said, to invoke a blessing on their labors. Sometimes, though very seldom, for other purposes. One of my earliest and faintest recollections was assisting at Mass there, when my eldest sister was married to M. Mazois. I was then only four or five years old. So near a church, as it were under the altar, and amidst the pillars which supported it, did I enter upon life; and nearer still, afterwards, did persecution bring the precious Altar of our Lord. Under that chapel, and more precisely still, in the room immediately beneath its sanctuary, did we erect our secret altar during the dark days of the Revolution, where two venerable Priests, venerable by their age, and still more by their pure and blameless and fervent lives, officiated. They were concealed in our apartments with all that awful and anxious privacy which their own safety and our own prescribed. . . . Each morning, when they had finished their early private devotions and preparatory exercises, my mother having seen that all was ready, called the family together and led them to that sacred room; one or two only left to keep watch and give notice in case of any alarm. For two years, or nearly two years, Mass was thus celebrated in that room, beneath the chapel of the Parliament House, then utterly profaned and made a den of thieves, being a part of the Bureau of the Revolutionary Committee. At one time, indeed, turned if possible to a still worse purpose, for one of the three Tribunals which supplied the Guillotine with victims, took possession of it, and for a while profaned the sacred name of Justice within those walls where the divine Sacrifice had been so often celebrated. All the ornaments which marked its sacred use were profaned and broken down, so that scarce a trace was left of its original purpose. Afterwards, in better times, they were replaced, and the chapel again used as before the Revolution. The room beneath, so sacred in our eyes on account of the mysteries there celebrated, and as being the hiding place of those two holy confessors, was afterwards my room."

During those terrible days of the Revolution there were, indeed, few opportunities for Mass or holy Communion.

"Even in those families who had a Priest concealed in their house (comments Bishop Brut ), it was often thought best not to hazard any celebration of the Holy Sacrifice within doors; so great was the danger, and so controlling the terror, that in many families, all the members were not made acquainted with the presence of the good man, whom some of the more resolute members ventured to keep concealed in the

face of death. . . . On Sunday, my mother always summoned us before breakfast, usually to the parlor, and there kneeling before a large ivory Crucifix (on black velvet) which she brought from her small oratory, she would begin the Prayers of Mass with such a sad, affecting voice, reading them out of her large, favorite Prayer Book (*Heures à la Chancelier*); they were truly beautiful prayers. One is often in my mind—at the Preface—'*Voici l'heureux moment où le Roi des Anges et des hommes va paraître—que mon cœur dégagé de la Terre, ne pense qu'à vous, O mon Dieu! remplir le de votre amour,*' &c. The King of men and angels was indeed present invisibly, but not alas! to be present in the divine Sacrament of love. No, alas! no Priest—no Altar was there. Young as I was, I remember how sad, how desolate everything seemed without that living presence; but how strongly did even this desolation seem to bind my heart to our holy religion. And how holy and revered did my good mother become to me, as with her sad, grave voice, she fervently read the beautiful prayers and made the acts of Faith, Hope and Charity at a time when all those virtues acquired additional merit by the test they were put to."

On another page of the bishop's interesting *Diary* we find a still more explicit narrative of the manner in which he and his family kept the Sundays holy at Rennes or at La Chapelle Bouéxie during the reign of lawless impiety in 1793:

"'Come, it is seven o'clock,' and we all followed mother to the drawing room; sometimes, to another room more retired. 'Has Julian come?' she would ask. Julian was the gardener, and he came on Sundays from our house in the suburbs. Julian and his wife would make their appearance, and the servants from the other parts of the house. Then, we would all kneel, and sometimes mother would say a few words before beginning, in regard to directing our intention, &c.; at other times, she would say nothing; then, a pause; save here and there a sigh—some with faces hid in their hands; and then she would commence 'In the name of the Father and of the Son and of the Holy Ghost'—all of us making the sign of the Cross together; and then she would go on with the service. All stood at the Gospel; we stopped in silence at the time marked for the Consecration. My mother's voice is still sounding in my ears; her very accents are as present to me at this moment, as if I was still listening to them, as, with a tranquil and grave manner, and with a tone of unaffected but overawed piety, she went through the service. I remember that sometimes she would give a deep sigh—it could not have been otherwise, from a heart weighed down by so many present horrors, with such sad anticipations for the future—the *past* so dear to her, adding to the anguish of her nobly religious, motherly and patriotic soul. At that age, although very

strongly impressed, I could not, of course, feel all that my good mother felt. Oftentimes, whilst kneeling there, we could hear the sound of the drums from afar—and sometimes under our very windows, as the troops came to prepare for a review in the Square before our residence; and not unfrequently we were disturbed by the noise and tumult attending upon the capture of a Priest or other person obnoxious to the authorities, and whom they were bringing to be tried and executed. One object of horror was always there—the Guillotine, which stood *en permanence*, as they called it, on the Square near the Tribunal, and upon which, every day, some victim of the Revolution was sacrificed, not unfrequently persons well known to us, or related to us. Among such scenes, and under the influence of such events and associations it was that we performed our religious duties as well as we could.

“After the Prayer of Mass, mother would either read an Instruction for us, or make me read one. I think I was generally the reader. Mostly they were from a work by Mgr. Fitz-James, Bishop of Soissons, entitled *Instructions for all the Sundays and Festivals of the Year*. Sometimes I spent the Sunday at my sister's, of whom I have already spoken, at La Chapelle Bouéxie. It was a vast Chateau, one of the most considerable in the Province, with a large estate, of which her husband was the Intendant. The property belonged to the Marquis de Poineaux. He was not an emigrant, but lived half in concealment, either at Paris, or in other parts of France, where the family had possessions. My sister assembled all the people in the great hall, and was like my mother at Rennes, the family Priest; no less strictly devout and careful; though I remember that her voice of call and command to gather us all together, before beginning, was not so positive, nor so much of the pontifical kind as my mother's. Her husband, although a very religious man, was never present, nor officiated. Though a man, and of a strong mind, he had so much sensibility, that the scenes and associations always overcame him, and he could not trust himself. I remember in particular, that one Sunday after the service was finished, as I went upstairs, I met him coming from another apartment. ‘Gabriel,’ he said to me, ‘be not surprised at my absence. I cannot attend, my tears get the better of me.’ And then he began to repeat some verses from the Psalms which he had been reading—and went on to express his horror of the present impiety—his attachment to the Catholic faith, and his determination to do everything in his power to bring up his family in it.”

During the Reign of Terror young Bruté was singularly devoted to the holy confessors and martyrs of that bloody era. At the age of fourteen he was often sent by his family to attend the three Tribunals, where priests and religious of both sexes were tried and condemned to the Guillotine or the Fusillade. He frequently stood

behind the seats of these victims during their examination—close to their sacred persons—listening with the keenest interest and suppressed agitation to the questions of the persecutors, the replies of the persecuted. On the back of a letter received by him in 1796 from the Abbé Després was found, years afterwards, by Dr. Bayley, the following note :

“This letter is from M. Després, before the Revolution Curé at Reguiny, in the diocese of Vannes, then in prison at Vannes. He had been a long time in concealment at Rennes in the house of Mr. Trublet, and I studied my Philosophy under him.”

At that date the College at Rennes was broken up, and Gabriel pursued his studies thus under private tutors. Residing then either at his mother's house or at La Chapelle Bouéxie with his half-sister, Madame Jansions, he seized every opportunity of visiting in disguise and carrying the Blessed Sacrament to those heroic confessors of the Faith who were confined in the prisons instead of being immediately condemned to the scaffold. He mentions in his journal that as a boy he would go and enter into conversation with the guards so as to become known to them, and get opportunities of visiting the prisoners with letters for them concealed in his clothes, and sometimes (like a second Tarcisius) with the Blessed Sacrament on his bosom, whilst a priest in disguise followed him into the dungeons to administer spiritual consolation to the captives for Christ.

The Divine Lord, who then reposed in such an extraordinary manner upon young Bruté's breast, inspiring him with admirable zeal, tact and courage, could not fail to reward him later by calling him unreservedly to the service of the altar. Although he studied medicine, and graduated with the highest honors at the Medical School of Paris in 1803, he soon after entered the Seminary of St. Sulpice, receiving the Tonsure on December the twenty-second, 1804. He was ordained priest in the parish church of St. Sulpice on Holy Trinity eve, 1808, by Mgr. André, the retired bishop of Quimper.

Refusing the offer of the Canonicate, and also the post of assistant chaplain to the Emperor Napoleon I., Père Bruté came to America in 1810, zealously desirous of devoting himself entirely to the for-

eign missions. He sailed from Bordeaux in company with Mgr. Flaget, bishop-elect of Bardstown, Kentucky, and after a brief stay on the mission at St. Joseph's, on the eastern shore of Maryland, received his appointment to Mount St. Mary's College, Emmittsburg, of which he eventually became president. With the exception of a brief interval, when he visited France, Dr. Bruté remained and labored devotedly at the Mountain until he was transferred to the bishopric of Vincennes. Wherever he abode

“all the advantages of his most amiable character, his extensive and profound learning and eminent Christian and priestly virtues (says Mgr. Bayley), were exerted with the most beneficial effects. . . . It is (he adds) no disparagement of those holy and eminent men who have adorned the (early) annals of the Catholic Church in this country—of a Carroll, a Cheverus, a Dubois and a Flaget, to say that no one has ever exerted a more beneficial influence in favor of the Catholic Church than Bishop Bruté.”

ELEANOR C. DONNELLY.

SACRAMENTAL REGISTERS
OF
MARRIAGES AND BAPTISMS
AT ST. AUGUSTINE'S CHURCH,
PHILADELPHIA, PA.

[*Continued from Page 210.*]

TRANSLATED WITH NOTES BY
REV. THOMAS C. MIDDLETON, D. D., O. S. A.

BAPTISMS FROM 1801 TO 1810.

BAPTISMS FOR THE YEAR 1801.

- Brasier, Emily Frances, born in Philadelphia, April 18, 1799, son of Claude Amabili [*Brasier*] and his wife Elizabeth Peyrusse La Fleur, Catholics; baptized October 8, 1801, by Rev. Matthew Carr; sponsors, Francis Philippon and Anna Maux Peyrusse La fleur, by their proxies, Joseph Louis Gaschet De Lisle and Mary Peyrusse La fleur.
- Brasier, Mary Charlotte Athenais, born *ibid.*, February 20, 1801, of the same parents; baptized the same day as the above by the same priest; sponsors, Charles Nicholas Donatien Gervais and Mary Peyrusse La fleur.
- Sheridan, Anna, born during voyage to America, September 6, 1801, of Patrick Sheridan and his wife Eleanor Flood, Catholics; baptized October 11, 1801, by Rev. George Staunton; sponsors, Patrick and Margaret O'Reily.
- Leib, Caroline, born in Philadelphia; baptized, the sacred ceremonies being omitted, October 22, 1801, by Rev. Matthew Carr.
- Donly, Charles, born in Philadelphia, October 8, 1801, of John Donly and his wife Joanna Kelly Donly, Catholics; baptized October 25, 1801, by Rev. George Staunton; sponsor, Daniel Kelly.
- Hammon, James, born *ibid.*, September 14, 1801, of James Hammon

- and his wife Joanna Meade, Catholics; baptized November 1, 1801, by the above; sponsor, Mary Richards.
- Spurck, Isabel, born *ibid.*, November 29, 1800, of Peter [*Spurck*] and his wife Mary Kearns, Catholics; baptized November 8, 1801, by Rev. Matthew Carr; sponsors, Lazarus Calliou and Isabel Mersier [*sic*, elsewhere "Mercier."]
- Hickman, Eliza, born *ibid.*, about eight months ago, of Sylvanus [*Hickman*] and Elizabeth Smith, of unknown religion; baptized by the above, November 9, 1801; sponsors, Michael Dougherty and Mary Conwell.
- Bradley, Mary Grace, born August 10, 1801, at "Bussletown" [*sic*, Bustleton], in the State of Pennsylvania, of Charles Bradley and his wife Bridget Gallagher, Catholics; baptized November 12, by Rev. George Staunton; sponsor, Mary Gartland.
- McDermot, Charles, born in Philadelphia, September 9, of this year, of Charles [*McDermot*], Catholic, and his wife Elizabeth Stuart, non-Catholic; baptized November 15, by Rev. Matthew Carr; sponsor, Patrick Develin.
- Hall, James, born *ibid.*, February 22, of this year, of William [*Hall*] and his wife Anna McAlpin, Catholics; baptized November 22, by the above; sponsors, Thomas and his wife Susan McAlpin.
- , Catharine, born *ibid.*, about three years ago, of unknown parents; baptized November 29, by Rev. Raphael Fitzpatrick; sponsors, Michael Murphy and Mary Daly.
- [*In the Register the three baptisms which follow have been recorded among the "Baptisms for 1802" (see page 5), while here they are set in their proper place.*]
- Girard, Caroline Eugenie, born in the town of Burlington [*N. J.*], June 20, 1797, and Henrietta Mary, born in the same place, June 21, 1799, of John and his wife Eleanor Girard, Catholics; baptized December 1, by Rev. George Staunton; sponsors for Caroline, Remigius La-roche and Eugenie Howard, and for Henrietta, Francis and Mary Bourgoeis [*sic*, but elsewhere and correctly *Bourgeois*].
- McBaron, John, born November 18, 1801, of Michael McBaron and his wife Catharine, Catholics; baptized December 6, by the above; sponsors, Timothy and Rosanna McManus.
- Lawler, Joanna, born in Philadelphia, August 20, 1801, of Thomas F. Lawler, Catholic, and his wife Elizabeth, non-Catholic; baptized December 27, by the above; sponsors, George Daly and Mary Lawler.

Baptisms for the year—sixteen.

BAPTISMS FOR 1802.

Naff, William, born August 20, 1779, of Henry and Margaret Naff,

- non-Catholics; baptized January 10, by Rev. George Staunton; sponsor, the priest.
- McGawgy, Sarah, born October 15, 1796, and James born December 1, 1798, in the State of New Jersey; and Margaret, born in Philadelphia January 7, 1801, of John [*McGawgy*] and Susan Young, non-Catholic; baptized January 16, by the above; sponsor, the priest.
- Daly, Mary, born in Philadelphia, January 13, 1802, of William Daly, Catholic, and his wife Elizabeth Cohoon, non-Catholic; baptized January 20, by Rev. Philip Stafford; sponsors, the priest and Frances Boyle.
- Dogherty, Edward, born *ibid.*, January 16, 1802, of John [*Dogherty*] and his wife Alice, Catholics; baptized January 22, by Rev. George Staunton; sponsors, Patrick and Anna McEveston.
- Farrell, Eliza Mc quade, born May 24, 1779, at Stuartstown in Ireland, of Thomas Farrell, Catholic, and Sarah Farrell, non-Catholic; baptized January 25, by the above; sponsor, Jeremiah O'Sullivan.
- Reynolds, Catharine, born in Dublin [*Ireland*], about twenty-two years ago, of Henry [*Reynolds*] and Grace Spence, non-Catholics; baptized January 30, by the above; sponsor, Eleanor Wickam [*sic*, Wickham].
- Muckleduff, Barnabas, born in Philadelphia, January 30, 1802, of Barnabas Muckleduff and Cecilia McAllister, Catholics; baptized January 31, by the above; sponsors, Michael O'Sullivan and Elizabeth O'Gorman.
- O'Donnel, Hugh, born *ibid.*, January 4, 1802, of Hugh [*O'Donnel*] and his wife Anna, Catholics; baptized February 2, by the above; sponsors, Daniel Moynihan and Catharine Gihkeren [*sic*].
- Flood, Mary, born *ibid.*, January 24, 1802, of Hugh [*Flood*] and his wife Eleanor Molloy, Catholics; baptized February 3, by Rev. Matthew Carr; sponsor, Catharine Carr.
- Smith, James, born *ibid.*, January 31, 1802, of William [*Smith*] and his wife Mary, Catholics; baptized February 7, by Rev. George Staunton; sponsors, Michael Longin and Margaret O'Kelly.
- McClorinan, James, born in New Jersey, January 31, 1801, of Paul [*McClorinan*] and his wife Margaret, Catholics; baptized February 12, by the above; sponsors, Bernard and Mary McAuley.
- Parmentier, Isabel Catharine, born in Philadelphia, January 12, of this year; of Charles [*Parmentier*] and his wife Judith Bussy, Catholics; baptized February 10, by Rev. Matthew Carr; sponsor, Eliza Bussy.
- McGawgy, John, born in the State of New York, September 15, 1773, of Francis McGawgy, Catholic, and his wife Experience Conly, non-Catholic; baptized February 14, by Rev. George Staunton; sponsor, the priest.
- Guenneteau, Alexander Edward, born in Philadelphia, December 15, 1801, of Joseph Philip Genneteau [*sic*] and his wife Julia Mazy,

- Catholics; baptized February 21, by the above; sponsors, Nicholas Barrabino and Mary Strehen.
- Myers, Catharine, born *ibid.*, February 24, 1802, of George Myers, Catholic, and his wife Sophia, non-Catholic; baptized February 26, by the above; sponsor, Catharine Painter.
- Healy, Catharine, born *ibid.*, February 23, 1802, of John Healy, Catholic, and Margaret Keane, non-Catholic; baptized February 28, by the above; sponsor, Margaret Calaghan.
- Smith, William, born near the town commonly known as Darby, in the State of Pennsylvania, February 7, 1802, of John Smith, non-Catholic, and his wife Margaret Wheelan, Catholic; baptized March 4, by the above; sponsors, Jeremiah O'Sullivan and Bridget Whelan.
- Angué, Margaret, born in Philadelphia, October 17, 1796, of John Angué, Catholic, and his wife Emily, non-Catholic; baptized March 7, by the above; sponsors, Charles and Mary Cany.
- Blood, John, born *ibid.*, February 2, 1802, of Thomas Blood, Catholic, and Eleanor Kelly, non-Catholic; baptized March 9, by the above; sponsor, Thomas Joyce.
- Reese, Mary, born *ibid.*, July 15, 1801, of Michael Reese, non-Catholic, and his wife Abigail, Catholic; baptized March 10, by the above; sponsor, the priest.
- Dunn, Anna, born February 21, of this year, of Daniel Dunn and his wife Mary, Catholics; baptized March 14, by Rev. Matthew Carr; sponsors, Andrew and Anna Gallagher.
- Woods, William Henry, born in Philadelphia, February 20, of this year, of James Woods, Catholic, and his wife Eleanor Love; baptized March 14, by the above; sponsors, Michael Murray and his wife Catharine.
- Speers, Mary, born about 27 years ago in County Derry in Ireland, of David Speers and Martha Stevenson, non-Catholics; baptized March 15, by Rev. George Staunton; sponsor, Catharine Crawford.
- Connel, Mary, born in Philadelphia, March 23, 1802, of Dennis Connel and his wife Elizabeth, Catholics; baptized March 23, by the above; sponsors, Thomas Mannin and Anna Williams.
- Longin, William, born *ibid.*, March 17, 1802, of Michael Longin and his wife Catharine, Catholics; baptized March 28, by the above; sponsors, William and Mary Smyth.
- McDivett, Catharine, born *ibid.*, yesterday, of James [*McDivett*] and his wife Sara McCarron, Catholics; baptized April 7, by Rev. Matthew Carr; sponsor, John O'Reily.
- Ward, George, born *ibid.*, April 5, 1802, of Patrick Ward, Catholic, and his wife Anna, non-Catholic; baptized April 7, by Rev. George Staunton; sponsors, Michael Fagan and Margaret O'Sullivan.
- , Frances Rose, born *ibid.*, March 30, 1801; baptized April 9, by the above; sponsors, Charles Menial and Rose Docet.

- Curren, Margaret, born *ibid.*, September 29, 1801, of James [*Curren*] and his wife Catharine McGready, Catholics; baptized April 12, by Rev. Matthew Carr; sponsor, the priest.
- Higgins, Peter, born *ibid.*, baptized April 14, by Rev. George Staunton.
- Clark, George, born November 28, 1801, in "Berrick" [*sic*, Berks ?] County in the State of Pennsylvania, of Neal Clark and his wife Mary, Catholics; baptized April 20, by the above; sponsors, the priest and Bridget Byrne.
- Mackey, James, born in Philadelphia, October 17, 1801, of Bernard [*Mackey*], Catholic, and Catharine Moses, non-Catholic; baptized April 21, by Rev. Matthew Carr; sponsors, John Higgins and Joanna Gallagher.
- Ardley, Peter Mary Robert, born *ibid.*, the 4th inst., of Robert Alexander [*Ardley*] and his wife Mary Joseph Rosalie Gabriel Trouvé, Catholics; baptized April 22, by the above; sponsors, Peter Arnaud Desaa and Mary Catharine Apollonia Trouvé.
- Morin, Adelaide Victoria, born *ibid.*, November 21, 1801, of Peter [*Morin*] and his wife Mary Anna Victoria Armaignac, Catholics; baptized April 22, by the above; sponsors, Denis Cotineau [*sic*] and Clara Adelaide Armaignac Despinosse [*sic*]; [*then follow these signatures:—*]
- | | |
|-----------------|-------------------------|
| "D Cottineau;" | "Armaignac D'Espinose;" |
| "Pierre Morin;" | "Armaignac Morin," |
| "Bte Morin." | |
- Denn, John, born *ibid.*, April 16, 1802, of Patrick Denn, Catholic, and his wife Ruthy [*sic*] Redmond, non-Catholic; baptized April 25, by Rev. George Staunton; sponsors, Patrick Carney and Bridget Ahern.
- Dougherty, Mary, born *ibid.*, April 22, 1802, of Bernard Dougherty and his wife Margaret Coyle, Catholics; baptized April 29, by the above; sponsors, Hugh and Anna Sweeny.
- Dumphy, Elizabeth Anna, born *ibid.*, the 22d ult., of James [*Dumphy*] and his wife Hannah Marles, Catholics; baptized May 1, by Rev. Matthew Carr; sponsors, Jeremiah O'Sullivan and Honora Carroll.
- Lenard, James, born *ibid.*, April 18, 1802, of Terence Lenard and his wife Mary, Catholics; baptized May 9, by Rev. George Staunton; sponsors, Patrick McGawly and Bridget McGrath.
- Caderwood, Andrew, born *ibid.*, April 23 of this year, of Andrew [*Caderwood*], non-Catholic, and his wife Joanna Wilkins, Catholic; baptized May 23, by Rev. Matthew Carr; sponsor, Sarah Devin.
- Griffin, Mary Ann, born *ibid.*, March 19 of this year, of Brian [*Griffin*], Catholic, and his wife Elizabeth Green, non-Catholic; baptized May 23, by the above; sponsor, Bridget Byrne.
- Castan, Anna Louise, born *ibid.*, March 18, 1801, of Francis Castan and his wife Mary Louise Blurette, Catholics; baptized May 31, by

Rev. George Staunton; sponsors, Francis Jellibert and Catharine Bigotierre.

Bolin, Mary, born May 31, of this year, of John [*Bolin*], Catholic, and his wife Rebecca Wales, non-Catholic; baptized June 20, by Rev. Matthew Carr; sponsor, James Redmond.

Brady, Barnabas, born in Philadelphia, June 11, 1802, of Barnabas Brady and Margaret Gallagher, Catholics; baptized June 27, by Rev. George Staunton; sponsor, Joanna Tracy.

Butler, Catharine, born *ibid.*, February 2, of this year, of James [*Butler*] and his wife Mary Baldwin, Catholics; baptized June 29, by Rev. Matthew Carr; sponsor, Bridget Byrne.

Simmons, Elizabeth Josephine, born —, of William [*Simmons*], non-Catholic, and his wife Josephine Bertrand La Pointe, Catholic; baptized July 1, by the above; sponsors, John Anthony Tarascon and Elizabeth Bertrand La Pointe.

Swigget, Joseph, born in Philadelphia, March 18, 1800, of Daniel [*Swigget*], non-Catholic, and Sara Cumpton, Catholic; baptized July 4, by the above; sponsor, Catharine Le Breton.

Le Breton, Charles, born *ibid.*, the 23rd ult., of Amatus [*Le Breton*] and his wife Catharine Walsh, Catholics; baptized July 4, by the above; sponsor, Francis Doyle.

Johnson, James, born June 30, of this year, of John [*Johnson*] Catholic, and his wife Elizabeth Price, non-Catholic; baptized July 9, by Rev. Philip Stafford, approved Missionary [*i. e.*, "Missionario approvato"]; sponsors, P. Stafford and Catharine Seybert.

Cody, Anna, born in Philadelphia, July 21, 1802, of James Cody and his wife Mary Laffan, Catholics; baptized July 25, by Rev. George Staunton; sponsors, Walter Doyle and Anna Lyons.

Dogherty, Eleanor, born February 10, 1799, and Mary, born April 27, 1799, in Pennsylvania, of William Dogherty, non-Catholic, and his wife Rose Meighan, Catholic; baptized July 30, by the above; sponsors for Eleanor the priest, and for Mary Roger McMahon and Margaret Calinan. [*The record of the birth dates of these two children affords an instance of a somewhat rare pathological phenomenon.*]

Halbide, Dominic, born in Philadelphia February 9, of this year, of John [*Halbide*] and his wife Mary Ann Biret, Catholics; baptized February 10, by Rev. Mr. Normanville; ceremonies supplied August 1 by Rev. Matthew Carr; assisting, Dominic Meharon and Mary Margaret Seguin.

Seguin, Anna, born December 14, 1801, of Peter [*Seguin*] and his wife Mary Josephine Margaret Michaut, Catholics; baptized August 1 by Rev. Matthew Carr; sponsors, James and Anna Seguin by their proxies Andrew Brunet and Mary Desmarée.

Loughery, James, born in Philadelphia July 24, 1802, of Edward

- Loughery, Catholic, and his wife Mary Fox, non-Catholic; baptized August 3 by Rev. George Staunton; sponsor, Bridget Byrne.
- Monges, Dominic, born *ibid.*, June 1, 1802, of John Armantaire Monges and his wife Joanna Barner, Catholics; baptized August 4 by the above; sponsor, the priest.
- Dougherty, Henry, born in Germantown, September 6, of this year, of Patrick [*Dougherty*] and his wife Anna McDevit, Catholics; baptized September 12, by Rev. Matthew Carr; [*no sponsors named*].
- Keefe, Nicholas, born at Lamberton [*N. J.*] September 12, 1802, of Joseph Keefe and his wife Mary Leonard, Catholics; baptized September 14, by Rev. George Staunton; sponsors, John Baptist Sertorio and Anna Power. [*"Sertorio" is a mis-nomer for Sartori; see the two baptisms for April 23, and the one for April 24, 1805.*]
- Jones, Marianna, born in Philadelphia August 9, 1802, of Thomas Allen Jones, non-Catholic, and his wife Anna Connolly, Catholic; baptized September 21, by the above; sponsors, the priest and Elizabeth Briggs.
- Major, Catharine, born September 21, this year, of James [*Major*] and his wife Elizabeth Connor, Catholics; baptized September 24, by Rev. Matthew Carr; sponsors, Hugh MacShean and Catharine McLaughlin.
- Lyons, Daniel, born in Philadelphia the 28th of last month, of Matthew [*Lyons*] and his wife Anna Grant, Catholics; baptized November 7 by the above; sponsors, Michael Fagan and Catharine Ferguson.
- Gartland, James, born *ibid.*, the 1st of this month, of John Gartland and his wife Mary Murphy, Catholics; baptized November 7, by Rev. George Staunton; sponsors, John Walsh and Christiana Crap.
- Ryan, Mary Ann, born the 29th ult., of James [*Ryan*] and his wife Dorothy Henderson, Catholics; baptized November 8, by Rev. Matthew Carr; sponsors, Leander Arozarena and Mary Henderson.
- Toland, Mary, born October 17, 1799, of Stephen [*Toland*] and his wife Mary Dunot, Catholics; baptized November 8, by the above; sponsor, John Bertrand Salmenade.
- O'Connor, William, born in Philadelphia the 7th inst., of Thomas O'Connor and his wife Elizabeth Barden, Catholics; baptized November 10, by Rev. George Staunton; sponsors, Thomas Mannin and Anna Miller.
- Shallus, Mary, born *ibid.*, about nineteen years ago, of James and Elizabeth Shallus, non-Catholics; baptized November 13, by the above; godmother, ——— Sheels.
- Tarascon, Maria Nanina Louisa, born yesterday, of Louis Anastasius [*Tarascon*] and his wife Nanina Bertrand La Pointe, Catholics; baptized November 13, by Rev. Matthew Carr; sponsors, John Anthony Tarascon and Mary Apollina Millot.

Wickham, Michael, born in Philadelphia the 19th inst., of James [Wickham] and his wife Eleanor O'Connor, Catholics; baptized November 2, by the above; sponsors, Patrick Howlin and Elizabeth Barry.

Doolin, Thomas, born *ibid.*, yesterday, of Paul [Doolin] and his wife Eleanor Ennis, Catholics; baptized December 20, by the above; sponsors, Nicholas Dower and Mary Hannigan.

Latapie, Celestine Mathilda, born *ibid.*, August 9, 1799, of Peter [Latapie] and his wife Desirée Lunel, widow of ——— Picot, Catholics; baptized December 24, by the above; sponsors, Peter Lacombe and Mathilda Locke.

Baptisms for the year—seventy-one.

BAPTISMS FOR THE YEAR 1803.

McCormick, William, born at Germantown, near Philadelphia, in United America, on the 1st of last October, of John McCormick and his wife Eleanor Navin, Catholics; baptized January 7, by Rev. George Staunton; sponsor, Bridget Byrne.

Hope, Anna Margaret; baptized January 9, by Rev. Matthew Carr.

Williamson, Joanna, born December 5, 1802, of Richard [Williamson], Catholic, and his wife Mary Martin, non-Catholic; baptized January 16, by Rev. Philip Stafford; sponsors, William Flinn and Lydia Rice.

O'Brian, Rose, born January 11, 1803, of Laurence O'Brian and his wife Elizabeth Murphy, Catholics; baptized January 23, by the above; sponsors, Terence Byrne and Mary Cody.

Parmentier, Charles Theodore, born in Philadelphia, January —, 1803, of Charles Theodore [Parmentier] and his wife Judith Bussy, Catholics; baptized January 30, by Rev. Matthew Carr; sponsors, the priest and Elizabeth Bussy.

Fox, James, born *ibid.*, yesterday, of James [Fox] and his wife Mary Abram, Catholics; baptized February 7, by the above; sponsors, William and Sarah McNealis.

Sweeny, Frances Mary, born *ibid.*, March 19, 1798, of Doyle Sweeny, Catholic, and Elizabeth Stewart, non-Catholic; baptized February 16, by Rev. George Staunton; sponsors, Anna Conry and the priest.

Larcen, Elizabeth, born *ibid.*, February 17, 1803, of Thomas Larcen and his wife Elizabeth Cassin, Catholics; baptized February 19 by the above; sponsors, James Wickham and Catharine Howlin.

Bradley, Mary, born *ibid.*, January 11, 1803, of William Bradley, Catholic, and his wife Elizabeth Henry, non-Catholic; baptized February 20, by the above; sponsors, William and Mary Dogherty.

Colliner, Michael, born *ibid.*, this day, of John [Colliner] and his wife Mary Rogée, Catholics; baptized February 23, by Rev. Matthew Carr; sponsors, Michael Hertzegd and Catharine Rogée.

- Johnston, George, born *ibid.*, August 24, 1802, of Charles Johnston, Catholic, and his wife Christina Rone, non-Catholic; baptized February 27 by Rev. George Staunton; sponsors, the priest and Anna Shields.
- Alvarez, Laura Narcissa, born *ibid.*, October 29, 1802, of Mariano Alvarez, Catholic, and Elizabeth Kenny, non-Catholic; baptized February 28, by the above; sponsor, Jasper Garcia.
- Wheelan [*Whelan*], Mary, born *ibid.*, February 25, of Richard Wheelan and his wife Anastasia Mollony, Catholics; baptized February 28, by the above; sponsors, Joseph Keefe and Anna Lacey.
- McCloskey, Margaret, born ——— 13, 1802, of Patrick [*McCloskey*,] Catholic, and his wife Barbara, non-Catholic; baptized March 13, by Rev. Matthew Carr; sponsors, Lawrence Bryan and Sarah Sullivan.
- Hurley [*mis-written Hurly*], Robert Toner, born in Philadelphia January 30, 1803, of Thomas Hurly [*ought to read Hurley*], Catholic, and [*his wife*] Mary Rogers, non-Catholic; baptized March 16, by Rev. George Staunton; sponsors, Philip Toner and Eleanor Byrne.
- Dickison [*Dickinson?*], Barbara, born *ibid.*, July 26, 1802, of Emmus [*sic*] Dickison and his wife Margaret Emmus, non-Catholics; baptized March 21, by the above; sponsor, Mary Harkin.
- Richard, John, born yesterday; baptized March 21, by Rev. Matthew Carr.
- Mulcahy, John Green, born in Philadelphia March 18, 1803, of William [*Mulcahy*] and his wife Margaret Green, Catholics; baptized March 27, by the above; sponsors, Patrick Linehan and Eleanor Green.
- Boone, Louisa Maria, born *ibid.*, December 16, 1802, of Joseph Boone and his wife Priscilla, Catholics; baptized March 28, by Rev. George Staunton; sponsors, the priest and Elizabeth Mary Lloyd [*mis-written "Loyd"*].
- Crugal, Catharine, born March 15 of this year, of John David [*Crugal*], non-Catholic, and Rachel Faelix; baptized April 4, by Rev. John Rosseter. [*In the baptism of her sister Sarah, on February 23, 1805, the family name is given as "Cruger."*]
- Wheelan [*Whelan*], Charles, born in Philadelphia, July 15, 1802, of Patrick Wheelan, Catholic, and Mary Lippingcott [*sic*, Lippincott?], non-Catholic; baptized April 11, by Rev. George Staunton; sponsors, the priest and Anna Isabella Holland.
- Daucé, Sara Cecilia, born *ibid.*, April 7, 1802, of Simon Daucé, Catholic, and his wife Elizabeth Browne, non-Catholic; baptized April 12, by the above; sponsor, John Lecave.
- McNulty, Aloysius, born *ibid.*, December 18, 1802, of Cornelius McNulty, Catholic, and his wife Sara, non-Catholic; baptized April 14, by the above; sponsor, Bridget Henry.
- O'Brien, Catharine, born *ibid.*, March 20, of Robert O'Brien and his

- wife Eleanor McGennis, Catholics; baptized April 17, by the above; sponsors, Thomas McGuire and Sara Brison.
- Breslin, Cornelius Neal, born *ibid.*, March 30, 1803, of Cornelius Breslin and his wife Joanna McCurdy, Catholics; baptized April 24, by the above; sponsors, John O'Brien and Catharine Fennel.
- Melidon [*or* Melidore], John; baptized April 28, by Rev. Matthew Carr.
- Cammell, Robert, born in Philadelphia the 26th ult., of James [*Cammell*] and his wife Catharine McLaughlin, Catholics; baptized May 1, by the above; sponsor, Dennis McGunnegil.
- McArthur, Daniel, born *ibid.*, the 11th ult., of Daniel [*McArthur*] and his wife Lydia Wilson, Catholics; baptized May 8, by the above; sponsors, Michael Butler and Bridget Byrne by her proxy Mary Williamson.
- Blood, Anna, born *ibid.*, the 9th of last March, and Roland, born also *ibid.*, March 10, 1798, of Thomas Blood, Catholic, and Eleanor Kelly, non-Catholic; baptized May 10 by Rev. George Staunton; sponsors for Anna, Dennis McBaron and Magdalen Joyce, and for Roland, Michael McBaron.
- Keeth, Anna, born *ibid.*, December 19, 1802, of John Keeth and his wife Mary Duffy, Catholics; baptized May 20 by Rev. Philip Stafford; sponsors, Thomas and Mary S. McAlpin.
- Dogherty, John, born *ibid.*, May 18, 1803, of Michael Dogherty and his wife Elizabeth Mood, Catholics; baptized May 22 by Rev. George Staunton; sponsors, Michael Crowley and Esther Dogherty.
- Harkins, Richard, born *ibid.*, April 15, 1803, of William Harkins, Catholic, and his wife Catharine Row, non-Catholic; baptized May 23 by Rev. Philip Stafford; sponsors, Michael Feagan [*Fagan?*] and Catharine Miller.
- Graham, Sarah Armstrong, born the 26th ult., of John [*Armstrong*], Catholic, and his wife Mary Davison, non-Catholic; baptized May 29 by Rev. [*rest blank; the writing is in Dr. Carr's hand*], sponsors, Matthew Kelly and Elizabeth McGawron [*elsewhere McGawran*].
- Mullin, Margaret, born in Philadelphia about six years ago of George Mullin, non-Catholic, and his wife Joanna, Catholic; baptized June 6, by Rev. Philip Stafford; sponsors, Michael Cummins and Mary Skravendyke [*Scravendyke*].
- Sweeny, Charles Alexander, born *ibid.*, March 11, 1803, of Dolio [*sic*] Sweeny and his wife Sara Conry, Catholics; baptized June 6 by the above; sponsors, the priest and Anna Conry.
- Ignu [*Agnew?*], Francis, born *ibid.*, May 24, 1803, of Peter Ignu, Catholic, and his wife Cornelia Croes, non-Catholic; baptized June 6 by the above; sponsors, Francis and Susanna Tribout.
- Lowry, William, born *ibid.*, September 23, 1802, of James [*Lowry*] and his wife Martha Carrothers; baptized June 14 by Rev. Matthew Carr.

- McColm [*McCollum?*] Joanna, born at Manor-hamilton in County Leitrim in the Province of Connaught [*in the original "Conna-ciae"*] in Ireland, of Michael McColm and his wife Catharine Armstrong, non-Catholics; baptized June 14 by Rev. George Staunton; sponsor, the priest.
- Ross, Sara Ann, born April 7 of this year, of Samuel [*Ross*] and Margaret Brown; baptized conditionally June 15 by Rev. Matthew Carr.
- Fougeret, Mary Margaret, born in Philadelphia June 5 of René Fougeret, Catholic, and his wife Mary Fudge, non-Catholic; baptized June 19, by Rev. George Staunton; sponsor, Bridget Byrne.
- Ardley, Mary Apollina, born March 23 of this year, of Robert Alexander [*Ardley*] and his wife Mary Joseph Rosalie Gabriel Trouvé, Catholics; baptized June 20, by Rev. Matthew Carr; sponsors, Peter Arnaud de Saa [*in the Baptism for April 22, 1802, written "Desaa"*] and Mary Apollina Millot.
- Jenkins, Mary, born February 19 of this year of Stephen and Rosanna Jenkins; baptized August 6 by Rev. Matthew Carr.
- L'oranger, Joseph, born 27th ult., of Louis [*L'oranger*] and his wife Mary Collin, Catholics; baptized August 14, by the above; sponsors, Joseph Strahan and Margaret Agnew.
- McMahon, Eleanor, born the 4th inst. at Milford in Pennsylvania, of a Roger McMahon and his wife Bridget Callaghan, Catholics; baptized August 14, by Rev. George Staunton; sponsors, Patrick O'Reilly and Mary Leonard.
- McGereghy, Sara, born in the place known as Strabane in County Tyrone in Ireland, June 18, 1782, of Edward McGereghy, Catholic, and his wife Anna O'Neil, non-Catholic; baptized August 17, by the above; sponsor, ——— McDevett.
- Byrne, Elizabeth, born in Philadelphia, December 27, 1802, of [——— *Byrne and*] Anna Stewart, non-Catholic; baptized August 20, by the above; sponsor, the priest.
- Dunn, Elizabeth, born in Philadelphia, March 10, 1787, of John Dunn and Rebecca Neilan, non-Catholics; baptized August 21, by the above; sponsor, Bridget Byrne.
- Tarrascon [*ante "Tarascon;" see Baptism for Nov. 13, 1802*], Louis Joseph, born *ibid.*, the 29th of last May, of John Anthony [*Tarrascon*] and his wife Elizabeth Louisa Le Pointe, Catholics; baptized August 21, by Rev. Matthew Carr; sponsors, Louis Anastasius Tarrascon and Nicholas Josephina Simmons.
- Simmons, Anna Louisa, born the 23rd of last February, of William [*Simmons*] non-Catholic, and his wife Nicholas Josephina Le Pointe, Catholic; baptized August 21, by the above; sponsors, Louis Anastasius Tarrascon and Bonitas [*sic, Bonté?*] Le Pointe, wife of Monsieur [*"Domini"*] Decaze, by her proxy, Elizabeth Louisa Tarrascon.

- Fortune, John, born in Philadelphia January 5, 1802, and Anna Jane born *ibid.*, May 22, 1803, of Walter Fortune and his wife Anna Berry, Catholics; baptized August 21, by Rev. George Staunton; sponsor for John, George Hoare, and for Anna, Bridget Byrne. [*Then follows a part of a baptismal entry, i. e., "baptized August 25, by Rev. Matthew Carr."*]
- Dempsey, John, born in Philadelphia yesterday, of John Dempsey, Catholic, and [*his wife*] Sara Fincher, non-Catholic; baptized August 26, by Rev. George Staunton; sponsors, Philip Kelly and Anna Darcy.
- Dugan, Alexander, born *ibid.*, yesterday, of John Dugan, Catholic, and his wife Eleanor Smith, non-Catholic; baptized August 28, by the above; sponsors, James McCool and Mary Harkins.
- McBarren, Mary, born *ibid.*, July 8, 1803, of Michael McBarren and his wife Catharine Cassedy, Catholics; baptized August 28, by the above; sponsors, Hugh Lynch and Anna Carr.
- Dornin, Anna Mary, born August 18, 1803, of Bernard Dornin and his wife Catharine McCall, Catholics; baptized September 6, by the above; sponsors, Patrick and Mary Byrne.
- Frazer, Anna, born June 25, 1773, at Limehouse, near London, England, of John Frazer and his wife Mary, non-Catholic; baptized September 14, by the above; sponsor, Bridget Byrne.
- McGlennen, John, born 18th ult., near Philadelphia, of John [*McGlennen*] and his wife Mary Davis, Catholics; baptized September 18, by Rev. Matthew Carr; sponsor, James McGowran.
- Carpantier [*Carpentier*?], Anna Octavia, born October 3, 1801, of Louis Carpentier [*sic*], Catholic, and Sarah Keen, non-Catholic; baptized September 26, by Rev. Michael Hurley; sponsors, Rev. M[*ichael*] Hurley and Alice Byrne.
- Kirk, Richard, born August 22, 1802, near Philadelphia, of Thomas [*Kirk*] and his wife Mary Logan, Catholics; baptized September 18, by Rev. Matthew Carr; sponsor, Robert Logan.
- Hedges, Benjamin Franklin, born in Philadelphia, September 29, 1802, of Ledlow Hedges, non-Catholic, and his wife Mary, Catholic; baptized September 23, by Rev. George Staunton; sponsor, Barbara Snyder.
- Lynch, Helen, born August 13, 1803, of James Lynch and his wife Rebecca, Catholics; baptized September 23, by the above; sponsor, Sara Ennis.
- Fortune, Ann, born August 24, of George and Margery Fortune; baptized October 16 [1803], by Rev. Michael Hurley; sponsors, William Hore and Sarah Boyle.
- Harrison, John, born in Philadelphia, the 14th inst., of Francis and his wife Catharine Harrison, Catholics; baptized October 19, by Rev. George Staunton; sponsors, Thomas and Mary Murphy.

- Jones, Anna, born *ibid.*, the 26th of last September, of Thomas Allen Jones, non-Catholic, and his wife Anna, Catholic; baptized October 20, by the above; sponsors, the priest and Catharine Williams.
- Lawler, Abraham, born *ibid.*, the 30th of last September, of Thomas F. Lawler and his wife Celia, Catholics; baptized October 30, by the above; sponsors, the priest and Mary Sheehan.
- O'Hara, Henry, born *ibid.*, the 25th inst., of Thaddeus O'Hara and his wife Esther, Catholics; baptized October 30, by the above; sponsor, Henry O'Hara.
- Butler, James, born *ibid.*, the 3rd ult., of James [Butler] and his wife Mary Baldwin, Catholics; baptized November 3, by Rev. Matthew Carr.
- Welch, Susanna Small, born August 2, 1802, of Christopher and his wife Sophia Welch; baptized November 10, by Rev. Michael Hurley; sponsors, Philip Toner and Alice Byrne. [*This baptismal entry recorded in the Register after the one for December 18, is here inserted in its proper place.*]
- Caillou, Anthony Louis, born in Philadelphia, June 15, 1803, of Lazarus Caillou and Isabel Mercier; baptized November 13, by Rev. George Staunton; sponsors, Anthony Hubert and Mary Louisa Vernier Besson.
- Kennedy, Catharine, born *ibid.*, September 26, 1801, of Patrick [Kennedy] and his wife Anna, Catholics; baptized November 14, by Rev. Matthew Carr; sponsors, James and Cecilia Conway.
- Peale [*though mis-written "Paele"*], Augusta Virginia, born at Reeding [*Reading ?*] near London, England, of Rembrandt Paele [*sic*], non-Catholic, and his wife Eleanor Mary, Catholic; baptized November 20, by Rev. George Staunton; sponsors, Nicholas Barrabino and Julia Guennetau.
- Marley, Charles, born in Philadelphia, last October, of William [Marley] and his wife Sara Hagerty, Catholics; baptized December 4, by Rev. Thomas Flinn [*better Flynn*]; sponsor, Daniel Sharkey.
- McDonough, James, born *ibid.*, October 5, 1803, of Charles [McDonough], Catholic, and his wife Elizabeth Stewart, non-Catholic; baptized December 4, by Rev. Matthew Carr; sponsors, Thomas Kenny and Rachel Mooney.
- Spurck, Mary, born October 12, 1802, of Peter [Spurck] and his wife Mary Kearns, Catholics; baptized December 12, by the above; sponsors, Dominic Vautier and Mary Louisa DeLaitre.
- Lafferty, Arthur, born at New Castle, State of Delaware, the 16th of last October, of Daniel [Lafferty] and his wife Elizabeth; baptized December 15, by Rev. George Staunton; sponsors, Thomas Connolly and Lydia McArthur. [*This entry recorded in the Baptismal Register (see p. 28), after the entries for the 18th of December, 1803, is here inserted in its proper place.*]

Wickham [*though written "Wickam"*], Margaret, born the 14th inst., of James [*Wickam*] and his wife Eleanor O'Connor, Catholics; baptized December 18, by Rev. Matthew Carr; sponsors, Edward Davis and Mary O'Connor.

Scully, Margaret, born the 4th inst., of Patrick [*Scully*] and his wife Elizabeth Duncan, Catholics; baptized December 18, by the above; sponsors, Hugh O'Neil and Margaret O'Hara.

Hamet, Frances, born the 5th ult., of William [*Hamet*] and his wife Anna Foster; baptized December 23, by Rev. Michael Hurley.

Baptisms for the year—seventy-nine.

BAPTISMS FOR THE YEAR 1804.

Dumat, Martha Anna, born November 27, 1802, of Francis [*Dumat*], Catholic, and his wife Rebecca Smallwood [*non-Catholic?*]; baptized January 1, by Rev. Matthew Carr; sponsors, George Bartnet and Sarah Dew.

O'Donnel, Patrick, born in Philadelphia, the 24th ult., of Patrick [*O'Donnel*] and his wife Margaret Brady, Catholics; baptized January 1, by the above; sponsors, Richard Delahanty and Mary Knox.

Drabble, James, born December 31, 1803, of James Drabble and Margaret Maken; baptized January 3, by Rev. M. Hurley; sponsors, Michael Butler and Bridget Byrne, [*After this entry have been written four letters, viz., "C. C L C."*]

Lewis, Sarah, born at Newbern in North Carolina, about thirteen years ago; baptized January 10, by the above. [*After this entry are written the letters "N. C. S.," the "N" being written over a "C."*]

Butler, Mary Ann, born September 3, 1803, of John [*Butler*], Catholic, and his wife Elizabeth Swain, non-Catholic; baptized January 15, by Rev. Matthew Carr.

Griffin, Elizabeth, born in Philadelphia, November 12, 1803, of Bryan Griffin, Catholic, and his wife Elizabeth Green, non-Catholic; baptized January 15, by Rev. Philip Stafford; sponsors, the priest and Bridget Byrne.

Callaghan, James, born *ibid.*, June 26, of John Callaghan and his wife Catharine Warmingham [*apparently non-Catholic, as after her name follow four letters—all capitals—i. e., "A C T H;" do they not mean acatholica or non-Catholic?*]; baptized January 22, by Rev. Michael Hurley; sponsor, Elizabeth McQuade.

O'Donnel, Sarah, born the 17th inst., of Henry [*O'Donnel*] and his wife Susanna Broadly, Catholics; baptized January 29, by Rev. Matthew Carr; sponsors, John Murphy and Anna Sweeny.

Taggart, James Byrne, born in Philadelphia the — ult., of John [*Taggart*] and his wife Catharine Byrne, Catholics; baptized February 1, by the above; sponsors, Gerald Byrne and Anna Taggart.

- Crap [*or maybe* Cross], John Edward, born *ibid.*, January 27, of Antony Crap and his wife Sophia Humme [*or* Stumme], Catholics; baptized March 18, by Rev. M. Hurley; sponsors, Joseph Crap and Margaret Byrne.
- Wood, Jane, born September 23, 1803, of James Wood, Catholic, and his wife Eleanor Love, non-Catholic; baptized March 18, by the same; sponsors, Michael and Catharine Murray.
- Denn, Patrick, born in Philadelphia, 21st of ———, this year, of Patrick [Denn] and his wife Ruth, Catholics; baptized March 21, by Rev. Thomas Flynn; sponsor, Eleanor [written "*Eleora*"] Poor.
- Donnelly, John, born the 8th inst., of John Donnelly and Jane Kelly; baptized March 25, by Rev. Michael Hurley; sponsors, Edward McGovin and Catharine Hennen.
- Smith, alias Fowler, Mary, adult, born February 6, about 1769, of Samuel and his wife Joanna Smith, apparently non-Catholic; baptized March 31, by the above.
- Smith, John, born March 17, of Alexander William Smith and his wife Mary Kelly, Catholics; baptized April 1, by the above; sponsors, William and Mary Naff.
- Drouillard, Louisa Frances Clara, born November 4, 1803, of John Baptist [Drouillard] and his wife Frances Alexandrina Maignere, Catholics; baptized April 2, by Rev. Thomas Flynn; sponsors, John Francis Powyets and Mary Louisa Maignere.
- Soran, James, born in Philadelphia the 19th ult., of John Soran and his wife Bridget Carr, Catholics; baptized April 3, by the above; sponsor, Bridget Byrne.
- Parmentier, Anna Charlotte, born the 14th ult., of Charles [Parmentier] and his wife Judith Bussy, Catholics; baptized April 4, by Rev. Matthew Carr; sponsor, Mary D. [*inah*] Bourgeois.
- McGunnegil, Anna, born the 5th inst., of Dennis [McGunnegil] and his wife Catharine Coyle, Catholics; baptized April 8, by Rev. Thomas Flynn; sponsors, James Cambpel [Campbell?] and his wife Catharine.
- Brown, Marianna, born July 11, 1803, of Samuel [Brown]; baptized April 22, by Rev. Michael Hurley; sponsor, Barnabas Murphy.
- Richard, Elizabeth, born the 21st inst., of Adam Richard and his wife Mary Shordi [*sic*], Catholics; baptized April 29, by the above; sponsors, John Parker and Elizabeth Pays.
- Bolen, Rosanna, born February 18, of John Bolen, Catholic, and Rebecca Wells, non-Catholic; baptized April 29, by the above; sponsor [Rev.] M. Hurley. [*In the Baptism of "Mary Bolin," June 20, 1802, the parents (apparently the same as Rosanna's) are set down as "John Bolen" and "Rebecca Wales."*]
- Leonard, Eleanor, born the 21st inst., of Terence Leonard and his wife Mary Cassidy, Catholics; baptized April 29, by the above; sponsors, Roderic McMahon and Margaret Callaghan.

- Berr, Mary Ann, born the 1st ult., of James [*Berr*], non-Catholic, and his wife Sarah Williams, Catholic; baptized May 13, by Rev. Matthew Carr; sponsor, Anna Shields.
- Krilly, Maria, born the 9th inst., of Michael [*Krilly*], Catholic, and Susanna Bodyman, non-Catholic; baptized May 20, by the above; sponsor, Esther Molloy.
- Bradley, Andrew, born the 23d inst., of Thomas Bradley and his wife Mary Lafferty, Catholics; baptized May 24, by Rev. Michael Hurley; sponsors, John Reed and Anna Morgan.
- Walls, Thomas, born the 13th inst., of James Walls and Susanna Morgan; baptized May 24, by the above; sponsors, John Morgan and Bridget Hagens.
- Belger, Mary, born the 26th inst., of James Belger and his wife Catharine Hacket, Catholics; baptized May 30, by the above; sponsors, Walter Flanagan and Bridget McGrath.
- Lawler, James, born November 11, 1803, of John Lawler and his wife Elizabeth Weaver, Catholics; baptized June 3, by Rev. Philip Stafford; sponsors, John Sheahan and Anna Lawler.
- Gibson, Margaret, born May 12, of George Gibson and Elizabeth Swigen; baptized June 10, by Rev. Michael Hurley; sponsors, Nicholas and Margaret Fricker.
- Rodrigue, Jeanne Jacquin, born December 1, 1803, of Andrew Rodrigue and his wife Mary D'orlie, Catholics; baptized June 14, by [*Rev. Michael Hurley*]; sponsors, Louis Rodrigue and Mary Magdalen Rossiniol de St. Leon for Jeanne Jacquin Quinton, wife of Mons. François Quinton.
- Flanagan, Harriet, born —, of Peter Flanagan; baptized June 15, by the above; sponsors, Bridget Byrne and Patrick Mullin.
- Clark, Sarah, born the 21st inst., of Aeneas Clark and his wife Sarah Forbes, Catholics; baptized June 24, by the above; sponsors, James Hunter and Elizabeth Skelly.
- Lagnel, John William, born the 1st of last February, of John Francis Lagnel and his wife Petronilla de Schamp [*Champs?*], Catholics; baptized June 24, by the above; sponsors, John William Foussatt and Geneva Clement.
- Rollin, Louis, born March 13, of Louis Rollin and —; baptized June 29, by the above; sponsors, Sarah and Louis Carpentier [*Carpentier?*].
- O'Connor, Henrietta, born January 7, of Peter O'Connor and Mary Wood; baptized July 5, by the above; [*no sponsors named*].
- Whelan, James, born May 12, of James Whelan and his wife Mary Howard, Catholics; baptized July 6, by the above; sponsors, Michael McGrath and Alice Whelan.
- Carpantier [*sic*, Carpentier?], Catharine, born November 24, 1803, of Louis Carpentier, Catholic, and Sarah Keen, non-Catholic; baptized

- July 6, by the above; sponsors, Thomas Hurley and Marianne Domassin by her proxy Agnes O'Conner.
- Matthews, Alice, born June 27, of John Matthews and his wife Alice King, Catholics; baptized July 8, by Rev. Matthew Carr; sponsor, Margaret Beattie.
- Williams, Mary, born yesterday, of John [Williams], non-Catholic, and his wife Catharine Mellephant, Catholic; baptized July 9, by the above; sponsor, Anna Jones.
- Shelds, John, born near Philadelphia the 4th of last February, of William [Shelds], Catholic, and his wife Mary Carr, non-Catholic; baptized July 15, by the above; sponsors, James McGeehan and Catharine Boner.
- Borrekens, Joanna, born the 20th of last May, of Henry Paul Borrekens and his wife Anna Frayer [or Frazer], Catholics; baptized July 15, by the above; [no sponsors named].
- Henderson, Thomas, born near Philadelphia the 18th ult., of William Henderson; baptized July 15, by the above.
- Brugiere, Louisa, born in Philadelphia the 29th of last May, of Charles [Brugiere] and his wife Marie Antoinette Tisseire, Catholics; baptized July 22, by the above; sponsors, Louis Anastasius Tarascon and Marie Jeanne Tisseire.
- Degalon, Louise Adelaide, born August 13, 1803, of Henry [Degalon] and his wife Jeanne Rabj, Catholics; baptized July 22, by the above; sponsors, Louis Anastasius Tarrascon [*sic*, Tarascon] and Marie Jeanne Tessiere [*Tisseire* ?].
- Whelan, John, born in Philadelphia, April 20, 1804, of Patrick [Whelan], Catholic, and his wife Mary Livincot [*sic*], non-Catholic; baptized July 25, by the above; sponsor, Bridget Whelan. [*In the Baptism of Charles Whelan, the names of the parents are written "Wheelan" and "Lippingcott;" see Baptism for April 4, 1803.*]
- Carrol, Lydia Steinmets, born the 18th inst., of Joseph [Carrol], Catholic, and his wife Elizabeth Hays, non-Catholic; baptized July 28, by the above; sponsor, Rose Parker.
- Longan, Margaret, born the 12th inst., of Michael [Longan] and his wife Catharine Kelly, Catholics; baptized July 29, by Rev. Philip Stafford; sponsors, Alexander Smith and Margaret O'Kelly.
- Sheridan, Margaret, born the 13th of last June, of Thomas [Sheridan] and his wife Elizabeth McChue, Catholics; baptized July 29, by the above; sponsors, Barnabas Sheridan and Margaret O'Kelly.
- Ryan, John, born July 25, 1804, of William Ryan, Catholic, and his wife, Hannah Thatcher, non-Catholic; baptized August 1, by the above; sponsors, Michael Green and Elizabeth O'Bryan.
- Burns, William, born February 5, 1803, of Antony Burns, Catholic, and his wife Margaret Stevenson, non-Catholic; baptized August 4, by the above; sponsors, James and Sarah Burns.

- Donnelly, William, born January 10, 1803, of Francis Donnelly and his wife Catharine Micharen [*McAran*?], Catholics; baptized August 12, by the above; sponsors, John and Martha Cerby.
- Richards, George, born August 7, 1804, of Jesse Richards and his wife Lena Joice, widow, Catholics; baptized August 13, by Rev. Michael Hurley; sponsor, the priest.
- Berniaud, Eugenia, born November 4, 1801, and Henry Adolphus, born September 4, 1803, of C. Berniaud and his wife Aletta Belin, Catholics; baptized August 13, by the above; sponsors for Eugenia, Gaspon Amide Nandelot[?] and Eugenia Guerault, and for Henry, Henry Victor Nandelot[?] and Marie Therese Bellavoine Nouel by her proxy Athenais Berniaud.
- Daymon, Anna, born the 28th ult., of John [*Daymon*] and his wife Mary O'Connor, Catholics; baptized August 19, by Rev. Matthew Carr; sponsors, Richard Lawless and Agnes O'Connor.
- Mongin, James, born the 21st inst., of Francis Mongin and his wife Elizabeth Carrol, Catholics; baptized August 26, by Rev. Michael Hurley; sponsors, Patrick Britton and Anna Kelly.
- McQuaid, Felix, born June 11, 1804, of Felix McQuaid and his wife Elizabeth Farrel, Catholics; baptized August 26, by the above, sponsors, — McGowen and Anna —.
- Devilin, James, born November 1, 1801, and Ruth, born December 12, 1803, of James Devilin and his wife Mary Cul, Catholics; baptized August 20, by Rev. Philip Stafford; sponsor for James, John McGurk, and for Ruth, Michael McNemee.
- Clark, John, born March 12, 1800, of John Clark and his wife Jane Riely, Catholics; baptized August 29, by the above; sponsors, Francis Laughery and Susan O'Donnel.
- McArthur, David, born yesterday, of Daniel McArthur and his wife Lydia Wilson, Catholics; baptized August 31 by the above; sponsors, Daniel and Elizabeth Lafferty.
- Hardy, Neil, born November 26, 1803, of Neil Hardy and his wife Hannah Donnely, Catholics; baptized September 7, by the above; sponsor, the priest.
- Gillan, Alexius, born in the State of New Jersey, September 18, 1802, and James in Philadelphia, the 1st inst., of Daniel [*Gillan*], Catholic, and his wife Catharine McMullen, non-Catholic; baptized September 9, by Rev. Matthew Carr; sponsors for Alexius, Daniel Quinn and Elizabeth Skerry, and for James, Samuel McMullen and Elizabeth Dillon.
- Louge, John, born in Philadelphia, July 5, 1804, of John Louge and Catharine Timmanus, Catholics; baptized September 18, by Rev. Michael Hurley.
- McBride, Anna, born near Philadelphia, July 15, 1804, of Antony McBride and Mary Dougherty, Catholics; baptized September 8, by

- Rev. Philip Stafford; sponsors, John Dougherty and Alice McDonnol.
- McDevit, Anna, born near Philadelphia the 10th inst., of Dominic McDevit and his wife Mary Kenny, Catholics; baptized September 13, by the above; sponsors, Hugh Dougherty and Bridget McLaughlin.
- Barr, Hugh, born near Philadelphia, September 4, 1804, of Hugh Barr and his wife Mary Devir, Catholics; baptized September 14, by the above; sponsors, Edward Coil, Daniel McCarren and Margaret Swiney.
- Dougherty, Charles, born near Philadelphia, May 14, 1804, of John Dougherty, Catholic, and his wife Susan Silor, non-Catholic; baptized September 18, by the above; sponsor, the priest.
- Le Breton, Francis Augustine, born near Philadelphia the 2nd ult., of Amatus [*Le Breton*] and Catharine Walsh; baptized privately; ceremonies supplied September 16 [*by Rev. Matthew Carr.*]
- La Peyre, Frances Amelia, born July 15, 1804, of Peter [*La Peyre*] and his wife Adelaide Lartigau Beaugé, Catholics; baptized September 27, by the above; sponsors, John Nepomucen Charles Loyez and Frances La Garde.
- Soury, Caroline, born October 19, 1803, of August [*Soury*], Catholic, and his wife Sarah Bennezet, non-Catholic; baptized September 28, by the above; sponsors, Jeremiah Sullivan and Honora Carroll.
- [*Of this same date is the following baptism recorded on page 41 of the Register—viz.:*]
- Montgomery, Eleanor, born near Philadelphia, July 30, 1804, of George Montgomery, non-Catholic, and his wife Rose McGuyre, Catholic; baptized September 28, by Rev. Philip Stafford; sponsors, Henry Shevelin and Jane Boyle.
- Igleson, Elizabeth; baptized October 1, by Rev. Matthew Carr; sponsor, Joseph Carrol.
- Conyers, Sarah, born May 28, 1802, of William Conyers, Catholic, and Mary McDowell, non-Catholic; baptized October 3, by Rev. Michael Hurley; godmother, — McDowell.
- Davis, Joseph, born near Philadelphia, June 14, 1799, of James Davis and his wife Martha Shepard, non-Catholics; baptized October 1, by [*Rev. Philip Stafford*]; sponsors, Philip Mulvaney and Hugh Boyle.
- Argue, Jane, born November 31 [*sic*], 1802, of David Argue and his wife Jane Davis, non-Catholics; baptized October 1, by the above; sponsors, Michael Barren and Charles Sweeney.
- O'Donnel, John, born near Philadelphia, September 10, 1804, of John O'Donnel and his wife Bridget Barr, Catholics; baptized October 2, by the above; sponsors, Owen McGinty and Mary McGonnagle.
- McCool, John, born near Philadelphia, July 23, 1804, of James McCool

and his wife Mary McGittin, Catholics; baptized October 3, by the above; sponsors, John and Eleanor Pattin.

Sands, Hugh, born near Philadelphia, September 24, 1804, of Hugh Sands and his wife Jane Sweeny, Catholics; baptized October 7, by the above; sponsors, James Quigly and Margaret Brown.

[*The three following baptisms recorded among the baptisms for November, (see p. 42 in the Register), are here inserted in their proper place. They are :]*

Dougherty, Eleanor, born near Philadelphia, October 12, 1804, of Barnabas Dougherty and his wife Eleanor McLaughlin, Catholics; baptized October 21, by Rev. Philip Stafford; sponsors, "Rudy" [*sic*] and Flora Dougherty.

Harkins, Neil, born near Philadelphia, October 12, 1804, of Daniel Harkins and his wife Margaret Bradly, Catholics; baptized October 21, by the above; sponsors, John and Bridget Harkins.

Hutin, Mary, born near Philadelphia, October 7, 1804, of William Hutin and his wife Margaret Dougherty [*Dougherty?*], Catholics; baptized October 21, by the above; sponsors, Edward and Margaret Dougherty.

Hanly, Phoebe, born the 22nd ult., of Thomas [*Hanly*], Catholic, and his wife Elizabeth Speer, non-Catholic; baptized October 22, by Rev. Matthew Carr; sponsors, John and Mary Tiernan.

Murtoch, Elizabeth, born the 30th ult., of Christopher Murtoch, Catholic, and Anna Grace, non-Catholic; baptized October 22, by Rev. Michael Hurley; sponsors, John Reed and Mary Murtoch.

Lawrence, John, born March 18, 1804, of John Lawrence, Catholic, and Anna Gabriel, non-Catholic; baptized October 28, by the above; sponsors, Patrick Barry and Helen Byrnes.

Bradley, Anna, born yesterday of Charles Bradley and his wife Bridget Gallagher, Catholics; baptized October 28, by the above; sponsors, Thomas Flahavan and Anna Gallagher.

Barry, Andrew, born the 29th ult., of Patrick Barry and Elizabeth Furlong; baptized November 1, by the above; sponsors, James Furlong and Helen Hays.

Callan, Peter, born near Trenton [*but written "Trinton"*], October 21, 1804, of Nicholas Callan and his wife Margaret Flinn, Catholics; baptized November 21, by Rev. Philip Stafford; sponsors, Peter and Sarah McDonnough.

McKenny, Catharine, born near Trenton, February 22, 1804, of Mark McKenny, Catholic, and his wife Anna Murphy, non-Catholic; baptized November 1, by the above; sponsors, Robert and Sara Murphy.

McDonnough, Eleanor, born at Trenton, August 9, 1804, of Peter McDonnough and his wife Sara Sweeny, Catholics; baptized November 1, by the above; sponsors, Charles Taggart, William McDonnough, Eliza Sweeny and Jane Curry.

- Sheridon, Edward, born *ibid.*, June 1, of Peter Sheridan and his wife Elizabeth Flood, Catholics; baptized November 4, by the above; sponsors, Francis McCambridge and Margery Gallagher.
- Place, Peter, born *ibid.*, October 17, 1802, and William, born *ibid.*, November 3, 1804, of Peter Place and his wife Barbara Shera, Catholics; baptized November 5, by the above; sponsors for Peter, Patrick and Margery Gallagher, and for William, Neil and Sara Barr.
- White, Martha, born about thirteen years ago, of John White and his wife "Patty," both non-Catholic; baptized November 8 by the above; sponsors, the priest and Elizabeth Made.
- Haughey, Charles, born in Philadelphia, September 3, 1803, of William Haughey, Catholic, and his wife Alice McArthur, non-Catholic; baptized November 8 by the above; sponsors, John Scully and Elizabeth Corran.
- Cody, Joanna Louisa, born of James and Mary Cody; baptized November 11; sponsors, Cornelius Ennis and Louisa Barber; [*record signed "Matt" Carr," but not by Dr. Carr's hand*].
- Gallagar, Edward, born September 22, 1803, of Barnabas Gallagar, Catholic, and Abigail Davis, non-Catholic; baptized November 11, [*apparently by Dr. Hurley*]; sponsors, Nicholas Fortune and Catharine Howlin.
- Haney, John, born of — Hany [*sic*] and "Hetty" McLaughlin; baptized November 22, by Rev. Michael Hurley.
- Means, Elizabeth, born the 9th ult., of Patrick Means and his wife Mary MacVey, Catholics; baptized November 25, by the above; sponsors, John McVay and Mary Gallaher.
- Gartland, Ann, born the 23d ult., of John Gartland and his wife Mary Murphy, Catholics; baptized December 2, by the above; sponsors, James and Alice Whelan.
- Wickham, Anastasia, born the 1st inst., of James Wickham and his wife Eleanor O'Connor, Catholics; baptized December 2, by Rev. Philip Stafford; sponsors, Christopher O'Connor and Mary Harkins.
- Hargous, Louis Charles, born March 22, of John Hargous and his wife Mary Diodat Boisson, Catholics; baptized December 9 [*by the above*]; sponsors, John Louis Bassilly [?] and Anna Caroline Boisson.
- Barber, Louisa, born in London [*in England*], July 2, 1783, of heretical parents; baptized conditionally December 16 [*by the above*].
- Dabadie, Albert John Augustus, born March 17, 1804, of John Dabadie, Catholic, and Rachel Taylor, non-Catholic; baptized December 29, by Rev. Michael Hurley; sponsors, Augustus France and Aglae Dabadie.

Baptisms for the year—one hundred and six.

BAPTISMS FOR THE YEAR 1805.

- Arney [*or* Army], John, born December 15; baptized privately January 1, by Rev. Michael Hurley; the sacred ceremonies supplied the day following.
- White, Josiah, born December 4 [?], 1803, of Amos White and Mary Johnson, non-Catholics; baptized January 13, by the above.
- Davis, Daniel, born December 5, 1803, of Daniel Davis and Jemima Johnson, non-Catholics; baptized January 13, by the above.
- Wheler, Sarah, born the 23rd inst., of Clement Wheler and Rachel Demick, non-Catholics; baptized January 26, by the above.
- McGonagle, Daniel, born near Philadelphia, September 5, 1804, of Daniel McGonagle and his wife Mary Carny [*or* Canny], Catholics; baptized February 2, by the above; sponsors, Barnabas McGonagle and Isabella Loughroy.
- Hammond, William, born October 25, of James Hammond, Catholic, and Jane Wade, non-Catholic; baptized February 3, by the above; sponsor, Abigail Swift.
- Montgomery, Rachel, adult, baptized conditionally and reconciled to the Church February 2, by the above.
- Barber, Mary, adult, baptized conditionally and reconciled to the Church February 14, by the above.
- McGonnegell, Bridget, born the 19th inst., of Barnabas [*McGonnegell*] and his wife Isabella Loughery, Catholics; baptized February 23, by Rev. Matthew Carr; sponsors, Edward McManimy and Margaret McGragh.
- Cruger, Sarah, born November 3, 1804, of John David [*Cruger*], non-Catholic, and his wife Rachel Feelix, Catholic; baptized February 23, by the above. [*In the baptism of her sister Catharine, March 15, 1803, the father's name is written "Crugal."*]
- Butler, Catharine, born the 25th ult., of James Butler and his wife Mary Baloen, Catholics; baptized February 26, by Rev. Michael Hurley; sponsor, Anna ———.
- Brown, Daniel, born in New Jersey, December 9, 1803, of Daniel Brown and Catharine Lynch; baptized March —, by the above; sponsors, William and Sarah McNeilis.
- Mooney, William, born in Philadelphia, November 30, 1804, of William [*Mooney*] and his wife Rachel Ivins, Catholics; baptized March 7, by Rev. Matthew Carr; sponsor, Catharine Lyon.
- Patten, George, born August 24, 1802, of George Patten and Jane Humfries, non-Catholics; baptized March 8, by Rev. Michael Hurley; sponsors, James and Sarah McDevet.
- McCloskey, Catharine, born October 10, 1803, of Patrick McCloskey and his wife Barbara Gravel, Catholics; baptized March 10, by the above; sponsors Laurence and Elizabeth O'Brien.
- Lyons, Margaret, born the 6th inst., of Matthew [*Lyons*] and his wife

- Anna Grant, Catholics; baptized March 24, by Rev. Matthew Carr; sponsors, John Butler and Joanna Tuite.
- Murphy, Alice, born February 19, of Joseph Murphy and his wife Bridget Flinn, Catholics; baptized March 25, by Rev. Michael Hurley; sponsors, Michael McGrath and Alice Whelan.
- Larkin, William, born the 24th inst., of Thomas Larkin and his wife Elizabeth Carson, Catholics; baptized March 25, by the above; sponsors, James Perle and Eleanor Wickham.
- Manes, Anna, born February 15, of — Manes and his wife Margaret Cambphell [*sic*], Catholics; baptized March 26, by the above; sponsors, Michael Green and Elizabeth Nesin.
- Duff, Lucia, born February 23, of Richard Duff and his wife Mary Teresa Duncan, Catholics; baptized March 27, by the above; sponsors, Michael Green and Elizabeth O'Brien.
- Gorman, William, born March 1, 1805, of Patrick Gorman and Rose Slaven [?]; baptized March 28, by the above; sponsor, Anna —.
- McGinnes, John, born in Philadelphia the 14th ult., of Michael [*McGinnes*], Catholic, and his wife Elizabeth Booy, non-Catholic; baptized April 14, by Rev. Matthew Carr; sponsors, Arthur and Elizabeth McGinnis.
- Ward, Charles, born *ibid.*, November 26, 1804, of Patrick George [Ward], Catholic, and his wife Hannah Wise, non-Catholic; baptized April 14, by the above; sponsors, Laurence Ennis and Anna Boyle.
- McCarren, John and Mary, twins, born the 14th inst., of John McCarren and Mary McCarren; baptized April 21, by Rev. Michael Hurley; sponsor for John, Mary Murray, and for Mary, Mary Sharkey.
- Sartori, Teresa Henrietta, born February 17, 1805, of John Baptist [Sartori] and his wife Mary Magdalen Henrietta Woofoin, Catholics; baptized at Trenton, April 23, by Rev. Matthew Carr; sponsors, James Philip Rossignol Grammont and Mary Magdalen Bellcause, by their proxies the parents of the child.
- Ellis, Mary Magdalen, adult; baptized at Trenton, April 23, by the above; sponsors, John Baptist Sartori and Mary Magdalen Woofoin.
- Duville, John Baptist Edward, born at Trenton, December 20, 1804, of Frederic [Duville], Catholic, and Catharine Perkins, non-Catholic; baptized *ibid.*, April 24, by the above; sponsors, John Baptist Sartori and Mary Magdalen Henrietta Woofoin.
- Reily, James, born at Monmouth, in the State of New Jersey, July 17, 1803, and Mary, born *ibid.*, August 31, 1804, of Luke [Reily] and his wife Anna, Catholics; baptized at Trenton, April 24, by the above; sponsors, for James, Peter McDonough and his wife Sarah, and for Mary, Philip Reily and Sara Barr.
- Carvin, John, born at Frankford near Philadelphia, the 15th ult., of

- Thomas [*Carvin*] and his wife Judith Dean, Catholics; baptized *ibid.*, April 25, by the above; sponsor, William Slavin.
- O'Donnel, Mary Ann, born the 1st ult., of Patrick [*O'Donnel*] and his wife Mary Murtough, Catholics; baptized April 26, by the above; sponsors, David Innet [*or Junet*] and Anna Kellely.
- Magrath, Thomas, born in Philadelphia the 25th inst., of Robert [*Magrath*] and his wife Bridget Hearn, Catholics; baptized April 27, by the above; sponsors, Michael Colbert and Nora Cavenagh.
- Doolin, William, born *ibid.*, the 15th inst., of Paul [*Doolin*] and his wife Eleanor Ennis, Catholics; baptized May 16, by the above; sponsors, Patrick Cotter and Mary Flahavan.
- McGowran, Sarah, born —, of Thomas [*McGowran*] and his wife Mary Sweeny, Catholics; baptized May 23, by the above; [*no sponsors named*].
- Walsh, Catharine, born the 3rd inst., of James [*Walsh*] and his wife Elizabeth Carnar, Catholics; baptized May 24, by the above; sponsors, William and Mary Naff.
- Dougherty, Elizabeth, born December 25, 1804, of Michael [*Dougherty*] and his wife Elizabeth Moore, Catholics; baptized May 26, by the above; sponsors, John Hart and Eleanor Toner.
- Smith, Jeremiah, born in Philadelphia, the 27th inst., of John [*Smith*], non-Catholic, and his wife Margaret Whelan, [*Catholic*]; baptized May 29, by the above; sponsors, Jeremiah Sullivan and Mary Ann Carrel.
- D'Autrechy, Sophia Mary Frances Almaida, born June 20, 1801, of Alexander d'Autrechy and his wife Sophia Clavier, Catholics; baptized May 29, by Rev. Michael Hurley; sponsors, Francis Ferri and Henrietta Garfleur.
- Gosner, Anna, born the 24th ult., of Henry Gosner, Catholic, and Mary Maxwell, non-Catholic; baptized June 3, by the above; sponsors, Patrick and Anna Winters.
- Boone, Joseph, born in the State of New Jersey, November 27, 1804, of Joseph [*Boone*] and his wife Priscilla, Catholics; baptized June 4, by Rev. Matthew Carr; sponsor, Elizabeth Mary Loyd [*sic*, Lloyd].
- Kirk, Elizabeth, born near Philadelphia, March 27, 1805, of Thomas Kirk and his wife Mary Logan, Catholics; baptized June 4, by Rev. Michael Hurley; sponsor, Barnabas McKarran.
- McGuggin, Catharine, born January 25, 1805, of Patrick McGuggin and his wife Catharine Connor, Catholics; baptized June 9, by the above; sponsors, John McCormick and Eleanor Evens.
- Harry, Elizabeth, adult, reconciled to the Church June 9, by Rev. Matthew Carr.
- Moore, Mary Ann, born October 21, 1798, of Samuel Moore, Catholic, and his wife Letitia Miller, non-Catholic; baptized June 9, by the above; sponsors, Barnabas and Catharine Kennedy.

- Hays, Eleanor, born the 13th ult., of Laurence [*Hays*], Catholic, and his wife Mary Ann Moore, non-Catholic; baptized June 9, by the above; sponsors, John Parker and Margaret Donnelly.
- Fox, Mary, born May 12, 1805, of James Fox and his wife Mary Abram, Catholics; baptized June 13, by Rev. Michael Hurley; sponsors, Jeremiah Sullivan and Honora Carrol.
- McKinly, Archibald, born in Philadelphia, June 7, of Daniel McKinly and his wife Margaret McConnor, Catholics; baptized June 30, by the above; sponsors, Martin McGrath and Catharine Murphy.
- Blanc, Mary Teresa, born ——— 22, 1805, of ——— Blanc, deceased, and his wife Esther Bennet; baptized June 30, by Rev. Matthew Carr; sponsor, Mary Dinah Bourgeois.
- Fagan, Margaret, born May 5, 1805, of Nicolas [*Fagan*] and his wife Mary Walsh, Catholics; baptized privately, May 10, by Rev. Michael Hurley; sacred ceremonies supplied July 2, by Rev. Matthew Carr.
- McGowan, James, born June 19, of James McGowan and his wife Joanna McCoy, Catholics; baptized July 4, by Rev. Michael Hurley; sponsor, Anna Tony.
- McMahon, Peter, born near Philadelphia, the 26th ult., of Roger [*McMahon*] and his wife Bridget Callaghan, Catholics; baptized July 7, by Rev. Matthew Carr; sponsors, Philip Reily and Margaret McGrath.
- Waas, Catharine, born May 20, 1805, of Christian [*Waas*], non-Catholic, and his wife Margaret Raer, Catholic; baptized July 12, by the above; sponsor, Catharine Irvine.
- Syght, Francis, born in Philadelphia, the 7th inst., of John [*Syght*], Catholic, and his wife "Russie" [*sic*] Williams, non-Catholic; baptized July 15, by the above; [*no sponsors named*].
- Hudson, Mary Catharine, born the 16th inst., of Edward [*Hudson*], non-Catholic, and his wife Bridget Byrne, Catholic; baptized July 21, by the above; [*no sponsors named*].
- Johnson, Abigail, born the 9th ult., of John [*Johnson*], Catholic, and his wife Elizabeth Price, non-Catholic; baptized July 21, by the above; sponsor, Henry Ennis.
- Leatherman, Elizabeth, born July 14, 1805, of Michael Leatherman and his wife Mary Cross; baptized August 4, by the above; sponsors, John Leatherman and Elizabeth Cross.
- Waltman, John, born in Philadelphia, July 19, 1805, of George [*Waltman*] and his wife Catharine Sylvont, Catholics; baptized August 4, by the above; sponsor, John Waltman by his proxy the priest.
- O'Brien, Robert, born *ibid.*, July 27, 1805, of Robert [*O'Brien*] and his wife Eleanor McGennis, Catholics; baptized August 8, by the above; sponsors, James Betson and Catharine McLaughlin.
- Macolin [*or* Macolm], Mary, born at Trenton, in the State of New

Jersey, July 2, 1805, of Archibald [*Macolin?*] and his wife Mary McAmbridge, Catholics; baptized August 21, by the above; sponsors, Alexander McIllip and Mary Reily.

McPeck, Edward, born in Philadelphia, December 20, 1804, of James [*McPeck*] and his wife Isabella McGowran, Catholics; baptized August 21, in the city of Trenton, by the above; sponsor, Joanna Cassidy. [*Immediately following this entry is part of a baptismal record, viz., "at Trenton by Rev. Matthew Carr, August 21," and the rest of the space blank.*]

Rice, Henry Robert, baptized August 23, by the above; the sacred ceremonies being omitted. [*Then follow part entries of two baptisms by the above—one in September near Philadelphia, and the other in October in the city of Trenton.*]

Scally, John, born in Philadelphia the 24th ult., of Patrick [*Scally*] and his wife Elizabeth Duncan, Catholics; baptized October 12, by the above; sponsors, James Clarke and Eleanor McCormick.

McGlennan, Catharine, born the 21st ult., of John [*McGlennan*] and his wife Mary Davis, Catholics; baptized October 12, by the above, sponsors, William Naff and Bridget Byrne.

Murray, Michael, born in Philadelphia the 27th ult., of Michael [*Murray*], Catholic, and his wife Catharine Reynolds, non-Catholic; baptized October 27, by the above; sponsor, Jeremiah O'Sullivan.

Fox, Charles, born near Philadelphia, October 7, 1804, of William [*Fox*] and his wife Lucy Campbell, Catholics; baptized October 30, by the above; sponsor, Bridget Sorin.

McDermot, Stephen, born April 30, 1805, of James [*McDermot*], Catholic, and Mary Ann, [*non-Catholic*]; baptized October 31, by the above; sponsor, Mary Johnston.

Sexton, Mary, born yesterday of Lot Sexton and his wife Catharine McCarty, Catholics; baptized November 15, by the above; sponsor, Catharine McLoughlin.

Taws, Henry and Louis, twins, born near Philadelphia, September 9, 1805, of Charles Taws and his wife Elizabeth Butcher, Catholics; baptized privately on September 12; sacred ceremonies supplied November 20, by Rev. Matthew Carr; sponsor, for Henry the first born, Mary Dicount, and for Louis, Elizabeth Taws.

Starkey, John Mitchel, born in Philadelphia, June 19, 1805, of George Starkey, non-Catholic, and his wife Mary Lalor, Catholic; baptized November 24, by the above; sponsors, Nicolas Crap and Anna Lalor.

Yardella, [*Jardella?*], Andrew Bartholomew, born *ibid.*, September 12, 1805, of Andrew Yardella and his wife Catharine Pepper, Catholics; baptized November 30, by the above; sponsor, Mary Guilleaux.

Cours, Rebecca, adult, baptized December 3, by the above.

Devlin, Mary, born July 19, 1805, of Ferdinand [*Devlin*] and his wife

- Mary McEver, Catholics; baptized December 9, by the above; sponsor, Catharine Christy.
- Daly, Susan, born the 10th inst., of John [*Daly*], Catholic, and Susan Pickering, non-Catholic; baptized December 15, by the above; sponsors, Aeneas Daly and Anna Jones.
- Leonard, John, born in Philadelphia, the 6th inst., of Terence [*Leonard*] and his wife Mary Cassidy, Catholics; baptized December 21, by the above; sponsors, Patrick McNally and Judith O'Neal.
- Lorangé, Louis, born *ibid.*, the 7th inst., of Louis [*Lorangé*] and his wife Mary Collin, Catholics; baptized December 22, by the above; sponsors, Joseph Guenneteau and Mary Strahan.
- Gavendery, Mary Ann, born October 4, 1804, of Eliuh [*sic*, Elihu? *Gavendery*], Catholic, and his wife Joanna Grimes, non-Catholic; baptized December 22, by the above; sponsor, Anna Shields.
- McGawran, John, born the 3rd inst. of James [*McGawran*], Catholic, and his wife Elizabeth Harwood, non-Catholic; baptized December 29, by the above; sponsors, John Peters and Elizabeth Tempel [*sic*, Temple?].

Baptisms for the year—seventy-nine.

In the *Register of Baptisms* (p. 22) is pasted a slip of paper with the following memorandum thereon: "Thomas Sheridon [*and*] Catharine Smith Married about 1893;" then immediately underneath this other: "Mary Ann Sheridon Baptized in the same Church [*St. Augustine's*] born 1805."

BAPTISMS FOR THE YEAR 1806.

- Wickham [*written* "Wickam"], Christopher, born in Philadelphia, December 17, 1805, of James [*Wickham*] and his wife Eleanor O'Connor, Catholics; baptized January 12, by Rev. Matthew Carr; sponsors, Nicolas O'Connor and Catharine Christy.
- Gilbert, Henrietta Matilda, born November 15, 1805, of John and Hannah Gilbert, non-Catholics; baptized January 12, by the above; sponsor, Clarinda Craycroft.
- Kelly, Mary Catharine, born December 9, 1805, of Matthew [*Kelly*] and his wife Elizabeth Hope, Catholics; baptized January 13, by the above; sponsors, John O'Brien and Mary McDonough.
- Sherridan [*sic*, Sheridan?] James, born in Philadelphia, the 16th inst., of Barnabas Sherridan and ———; baptized January 26, by the above; sponsors, James McDevit and Mrs. [*"Domina"*] Flinn.
- Sharkey, Rose, born yesterday, of John Sharkey and his wife Unity McGethtean, Catholics; baptized February 5, by the above; sponsors, Edward and Mary Sharkey.
- Murphy, William, born in Philadelphia the 26th ult., of Barnabas Murphy and his wife Margaret Russel, Catholics; baptized February 16, by the above; sponsors, Gerard Lynch and Mary Harken.

- Anderson, John, born *ibid.*, the 19th ult., of Daniel [Anderson], Catholic, and his wife Elizabeth Perkins, non-Catholic; baptized February 23, by the above; sponsors, Richard and Mary Richard.
- Connely, Mary Ann, born the 14th ult., of Thomas [Connely] and his wife Catharine Mitchel, Catholics; baptized March 1, by the above; sponsor, James Mullaney.
- Donoughue, John, born yesterday, in Philadelphia, of Matthew [Donoughue] and his wife Bridget Masters, Catholics; baptized March 8, by the above; sponsor, Margaret Magrath.
- Williams, Elizabeth, born the 3rd inst., of John [Williams], non-Catholic, and his wife Catharine Mellifont, Catholic; baptized March 9, by the above; sponsors, John Daly and Margaret Mellifont.
- Brady, Elizabeth, born June 1, 1804, of James [Brady], Catholic, and his wife Esther Staits, non-Catholic; baptized March 10, by the above; sponsor, Margaret Drabble.
- Borie, Mary Frances, born September 8, 1805, of Mr. ["Domino"] Borie and ———; baptized March 20, by the above; sponsors, Fs. [Francis] Laborde and Aurora Arneille.
- McGonnegel, James, born the 15th inst., of Dennis [McGonnegel] and his wife Catharine Coyle, Catholics; baptized March 22, by the above; sponsor, Mary Murray.
- Guignon, Simon Amabilis, born in Philadelphia, February 16, 1806, of Louis Joseph Guignon and his wife Mary Adelaide Guigue, Catholics; baptized March 20, by the above; sponsors, Claudius Amabilis Brasier and Elizabeth Lafleur Brasier.
- Le Febvre, Bertrand, born near Trenton, New Jersey, October 5, 1800, and Margaret, born April 6, 1803, of Louis Philip [Le Febvre], Catholic, and his wife Anna Williams, non-Catholic; baptized April 7, by the above; sponsors, for Bertrand, Bertrand and Bridget Lalonde, and for Margaret, Patrick Ward and Margaret Clastries.
- Hanlon, John, born in Philadelphia, the 6th inst., of Peter [Hanlon], Catholic, and his wife Anna Taylor, non-Catholic; baptized, April 10, by the above; sponsors, Bartholomew Doyle and Mary Flahavan.
- Quin, Amelia, born the 13th ult., of Daniel Quin and ———; baptized April 13, by the above; [no sponsors named].
- De Silver [*sic*, Desilver], Anna Mary, born June 9, 1805, of Joseph Desilver, Catholic, and his wife Letitia Case, non-Catholic; baptized April 22, by the above; sponsor, Bridget Sorin.
- Le Breton, Joseph, born in Philadelphia, January 1, 1806, of Amatus [Le Breton] and his wife Catharine Walsh, Catholics; baptized conditionally April 28, by the above; sponsors, Philip Smith and Rosanna Lynch.
- Blood, Eleanor, born October —, 1805, of Thomas Blood, Catholic,

- and his wife Eleanor Kelly, non-Catholic; baptized April 30, by the above; sponsors, John Courtney and Catharine Howlin.
- Allbright, Jacob, born in Philadelphia, April 11, 1806, of Frederic [Allbright], Catholic, and his wife Mary Taulbert, non-Catholic; baptized May 8, by the above; sponsor, Jeremiah O'Sullivan.
- Owens, John, born *ibid.*, last month, of ———; baptized May 12, by the above.
- Gallagher, Francis, born *ibid.*, October 16, 1805, of Barnabas [Gallagher], Catholic, and Abigail Davis, non-Catholic; baptized May 15, by the above; sponsors, Patrick Rorke [?] and Catharine Howlin.
- Drabble, John, born *ibid.*, the 11th inst., of James [Drabble] and his wife Margaret Meiken, Catholics; baptized May 18, by the above; sponsors, James Smith and Mary Harken.
- Walsh, Elizabeth, born the 4th inst., of James [Walsh] and his wife Elizabeth Carner, Catholics; baptized May 18, by the above; sponsors, William and Mary Naff.
- Fowler, Elizabeth, born November 29, 1803, and Mary, born June 19, 1805, of Enoch [Fowler], non-Catholic, and Barbara Hammer, Catholic; baptized May 19, by the above; sponsors, for both, Louis and Catharine Hammer.
- Campble [*sic*, Campbell?], Sarah, born the 22nd inst., of James [Campble] and his wife Catharine McLoughlin, Catholics; baptized May 24, by the above; sponsors, John Connor and Mary Sharkey.
- Conway, Edward, born April 2, 1806, of Bernard [Conway], Catholic, and his wife Joanna Mulholland; baptized May 24, by the above; sponsor, John Collins.
- Jones, Mary, born the 12th inst., of Thomas Allen Jones, non-Catholic, and his wife Anna Connelly, Catholic; baptized May 25, by the above; sponsors, Peter Delamar and Elizabeth Briggs.
- Troubat, Mary, born October 4, 1802, of John [Troubat], Catholic, and his wife Mary Salome Hyde, non-Catholic; baptized May 25, by the above; sponsors, John Baptist Joachim Frontis and Mary Francis.
- Troubat, Anna Louisa, born August 5, 1795, and John Baptist Raymond, born in Philadelphia, February 20, 1806, of the same parents as above; baptized May 26, by the above; sponsors, for both, John Baptist Joachim Frontis and Mary Louisa Besson.
- Miquet, Joanna Catharine Anna, born January 30, 1805, of John Francis Miquet and his wife Catharine Moreau, Catholics; baptized May 26, by the above; sponsors, John Vernou and Anna Merlin.
- Fleming, Isabella, baptized conditionally and reconciled to the Church by Rev. Matthew Carr on June 20.
- Donnelly, Catharine, born the 8th ult., of John Donnelly and Jean Kelly; baptized June 23, by Rev. Matthew O'Brien, "*New York pastore*" [*that is, the parish priest of New York*]; sponsors, Hugh McInredy and Catharine McHenry.

- Grandchan, Ignatius Gustavus, born April 30, 1806, of Bernard Petit Granchan [*sic*], and his wife Rose Delphine Clement, Catholics; baptized July 5, by Rev. Matthew Carr; sponsors, Ignatius De Texado and Helen Le Boutteillier.
- McCormick, Catharine, born January 2, 1806, of Hector McCormick and his wife Margery Forbes, Catholics; baptized July 6, by the above; sponsors, John McGee and Mary McNeal.
- Hamley, William, born in Philadelphia, November 14, 1804, of William [*Hamley*] and his wife Diana Paterson, non-Catholics; baptized July 11, by the above; sponsor, Mary Fowler.
- Brown, Henry and Catharine [*twins*], born to-day; baptized July 15, by the above.
- Gildea, James, born in Philadelphia, December 11, 1805, of James [*Gildea*], Catholic, and his wife Elizabeth Brend, non-Catholic; baptized July 20, by the above; sponsors, Andrew and Mary Seguin.
- Cooper, Louis Francis, born *ibid.*, the 14th inst., of Conrad Cooper and his wife Hannah Nash, Catholics; baptized July 28, by the above; sponsors, Louis and Catharine Hammer.
- Clark, Ann, born the 13th ult., of Neil [*Clark*] and his wife Mary McCormick, Catholics; baptized August 3, by the above; sponsor, Margaret McConnel.
- Dunnahy, Jeremiah, born in Bucks County, Penna., June 4, 1806, of Barnabas [*Dunnahy*] and his wife Bridget Sexton, Catholics; baptized August 4, by the above; sponsor, Catharine Sexton.
- Cotter, Mary, born the 26th ult., of Patrick [*Cotter*] and his wife Mary Hannigan, Catholics; baptized August 12, by the above; sponsors, Edmund Foley and Honora Cavenagh.
- McGawran, Mary, born the 20th ult. of Thomas [*McGawran*] and his wife Mary Sweeny, Catholics; baptized August 14, by the above; sponsor, John Sooran.
- Reily, Mary, born April 14, 1806, of Owen ["Audoeno" *Reily*] and his wife Anna McConnah, Catholics; baptized August 20, by the above.
- Miles, Joseph, born in Philadelphia the 18th inst., of Richard [*Miles*] and his wife Catharine Honneker, Catholics; baptized August 21, by the above; sponsors, Joseph and Catharine Honneker.
- Sheridan, Catharine, born the 2nd inst., of Thomas [*Sheridan*] and his wife Catharine McCue, Catholics; baptized August 25, by the above; sponsors, Peter Sheridan and Mary Griffin.
- Dunleavy, Francis, born in Bucks County in the State of Pennsylvania, March 20, 1806, of John [*Dunleavy*] and his wife Catharine Knight, Catholics; baptized August 25, by the above.
- Tarascon, Henry James, born near Philadelphia, July 24, 1806, of John Anthony Tarascon and his wife Elizabeth Louisa Le Pointe,

- Catholics; baptized August 25, by the above; sponsors, James Berthoud and Adelaide Gilly.
- Petitt, Martin, born in Germantown, near Philadelphia, of James [Petitt], Catholic, and his wife Anna Crout, non-Catholic; baptized September 7, by the above; sponsors, Daniel and Anna Fortune.
- Gibson, John, born in Philadelphia, the 12th ult., of George [Gibson] and his wife Elizabeth Swyger, Catholics; baptized September 7, by the above; sponsors, John Frickar and Frances Swyger.
- Crilly, Catharine, born November 19, 1805, of Michael [Crilly] Catholic, and Susan Bodyman, non-Catholic; baptized September 7, by the above; sponsors, John Molloy and Esther Dougherty.
- Sartori, Charles, born at Lamberton near Trenton in New Jersey, on the 5th inst., of John Baptist Sartoti and his wife Magdalen Henrietta Woofoin, Catholics; baptized at Lamberton, September 10, by the above; sponsors, Charles Sartori by his proxy John Baptist Sartori and Lucia Cottineau.
- Reily, Catharine, born [at Lamberton], October 2, 1805, of Charles and his wife Mary Reily, Catholics; baptized on the 2nd of October following; sacred ceremonies supplied at Lamberton, September 11, by the above; sponsors, Nicolas Miller and Mary McCollon. [*The date of the baptism seems to be an error.*]
- Mullen, Edward, born at Trenton in New Jersey, March 7, 1806, of William Mullen and his wife Anna Nicholson, Catholics; baptized at Lamberton, September 11, by the above.
- Sheridan, Mary Ann, born January 7, 1806, of Patrick Sheridan and his wife Elizabeth Flood, Catholics; baptized at Lamberton, September 11, by the above; sponsor, Mary Reily.
- Hanlon, Edward, born at Lamberton in New Jersey, August 7, 1805, of Edward Hanlon and his wife Mary McLaughlin, Catholics; baptized the same month; sacred ceremonies supplied at Lamberton, September 11 [1806], by the above; sponsors, Richard McCloskey and Anna Powel.
- Hamilton, Catharine, born the 30th ult., of John Hamilton, Catholic, and his wife Judith, non-Catholic; baptized at Lamberton, September 11, by the above; sponsor, Mary Hanlon.
- McAarty, [McCafferty?] Hugh, born in New Jersey last March, of Bernard McAarty and his wife Mary Heverin, Catholics; baptized at Lamberton, September 12, by the above; sponsor, Peter McDonough.
- McAllister, Mary, born May 30, 1805, of James McAllister and his wife Cecilia Carr, Catholics; baptized at Lamberton on September 12, by the above; sponsor, Peter McDonough.
- Fougeray, Jeremiah Henry, baptized October 1, by the above.
- Lucas, Sarah, adult; baptized October 2, and reconciled to the Church by the above.

- Stewart, Charles, born in Philadelphia, the 28th inst. [*an error perhaps for 28th ultimo*], of Charles [Stewart], non-Catholic, and his wife Anna Kennan, Catholic; baptized October 4, by the above; sponsor, Eleanor Doolin.
- Brown, Mary Ann, born January 17, 1806, of Daniel Brown and his wife Catharine Lynch, non-Catholics; baptized October 5, by the above; sponsor, William McNealis.
- Hays, Mary, born the 1st inst., of John [Hays] and his wife Eleanor Burns, Catholics; baptized October 5, by the above; sponsors, James Furlong and Clarinda Creacroft [*ante "Craycroft"*].
- Clark, Catharine, born the 1st inst., of Ennes Clark and his wife Sarah Forbes, Catholics; baptized October 12, by the above; sponsors, Daniel Quin and Catharine Manarta. [*In the Baptism of Sarah Clark, June 24, 1804, the following name is given as "Aeneas."*]
- Mullan, William, born in Philadelphia, of Edward Mullen [*sic*, Mullan?], Catholic, and Elizabeth Ellis, non-Catholic; baptized October 19, by Rev. Balthassar Torrelli; sponsors, Michael Patten and Joanna Russel.
- Brougiere, Genevieve Natalie, born June 21, 1806, of Charles Brougiere and his wife Mary Antoinette Teisseire, Catholics; baptized October 19, by the above; sponsors, Antony Teisseire and Genevieve Des Maison Brougiere, by her proxy Marie Jeanne Teisseire.
- Dilling, Mary, born the 12th inst., of John [Dilling] and his wife Elizabeth Boyds, Catholics; baptized October 26, by Rev. Matthew Carr; sponsors, Patrick and Joanna Feeney.
- Green, Margaret, born the 6th inst., of Edward Green, Catholic, and his wife Mary Hippel, non-Catholic; baptized October 26, by the above; sponsor, Anna Reily.
- McDermot, Sarah, born June 5, 1806, of Charles McDermot, Catholic, and his wife Elizabeth Stuart, non-Catholic; baptized November 2, by the above; sponsors, John and Bridget Sooran.
- Ryan, Charles, born in Philadelphia, the 12th ult., of William Ryan, Catholic, and his wife Hannah Thatcher, non-Catholic; baptized November 2, by the above; sponsors, Michael Quin and Catharine Whelan.
- Magrath, Mary, born the 2nd inst., of Robert Magrath and his wife Bridget Hearn, Catholics; baptized November 6, by the above; sponsors, Thomas Flahavan and Mary Lort.
- Gartland, John, born in Philadelphia, the 31st ult., of John Gartland and his wife Mary Murphy, Catholics; baptized November 11, by the above; sponsors, Edward and Mary Harland.
- Whelan, Alice, born the 23rd ult., of Pierce [*"Pierrio" in the Register*] Whelan and his wife Catharine, Catholics; baptized November 16, by the above; sponsors, William and Alice Whelan.
- Bowyer, Anna Maria, born the 18th inst., of Michael Bowyer and his

- wife Mary Teresa Thompson, Catholics; baptized November 23, by the above; sponsors, Peter Thompson and Isabella McGennis.
- Rogers, Hannah, born at Trenton, New Jersey, September 15, 1806, of George Rogers and his wife Mary Follen, Catholics; baptized November 24, by the above; sponsor, Rev. Peter Helbron.
- Mitchel, William, born in Philadelphia on ———, of William Mitchel and Rachel Heyburn; baptized November 30, by Rev. Peter Helbron, [*sic, but ought to be Helbron*]; sponsor, John Sooran.
- Mintzer, William, born near Philadelphia, the 15th inst., of William Mintzer, non-Catholic, and his wife Catharine Ginter, Catholic; baptized November 30, by the above; sponsors, William and Mary Ginter.
- Cody, Martha, born the 26th inst., of James [*Cody*] and his wife Mary, Catholics; baptized November 30, by the above; sponsors, Duncan McLeirn and Mary Barber.
- Kelly, Charles, born September 13, 1806, of Patrick Kelly and his wife Elizabeth Potter, Catholics; baptized December 7, by the above; sponsors, Matthew Dixon[?] and Catharine Honneker.
- Gilmartin, Catharine, born the 7th inst., of William [*Gilmartin*] and Margaret Currey; baptized the same day by Rev. Peter Hellbron, [*sic, but ought to be Helbron*].
- Irwin, Robert, born in Philadelphia the 8th ult., of John [*Irwin*], non-Catholic, and his wife Margery, Catholic; baptized December 15, by Rev. Matthew Carr; sponsors, Patrick McPhelimy and Elizabeth Henderson.
- Loranger [*ante* "L'orangé"], Mary, born the 18th inst., of Louis [*Loranger*] and his wife Mary Collin, Catholics; baptized December 25, by the above; sponsors, James and Margaret Eneu.
- Vernou, Michael Charles, born in Philadelphia, September 7, 1806, of John Vernou and his wife Elizabeth Lenzy, Catholics; baptized December 28, by the above; sponsors, Michael Laudun and Anna Esler.

Baptisms for the year—eighty-nine.

BAPTISMS FOR THE YEAR 1807.

- Maitland, Mary Ann, born the 22nd ult., of John Maitland and his wife Mary McDonough, Catholics; baptized January 1, by Rev. Matthew Carr; sponsors, Nicolas Le Favre and Alice Matthews.
- O'Donnel, Margaret, born — 15, of James [*O'Donnel*] and Margaret Gilday; baptized January 2, by Rev. Peter Helbron [*sic, Helbron*].
- Fox, Margaret, born the 12th inst., of James Fox and his wife Mary Abram, Catholics; baptized January 18, by Rev. Matthew Carr; sponsors, William and Sara McNealis.
- Taggart, Anna, born the 11th inst., of John Taggart and his wife Catharine Byrne, Catholics; baptized January 21, by the above; sponsors, Thomas Maher and Margaret Crowsillat.

- McBride, Margaret, adult, baptized conditionally and reconciled to the Church, by the above, January 27.
- Sexton, Evelina, born June 19, 1806, of Daniel Sexton and his wife Catharine Runk; baptized January 27, by the above; sponsor, Rose Parker.
- Hardy, Margaret, born October 16, 1806, of Neale Hardy and his wife Margaret Donnelly, Catholics; baptized February 1, by the above; sponsor, Elizabeth Fee[?].
- Wickham [*though written* "Wickam"], Michael, born in Philadelphia, the 9th inst., of James [*Wickham*] and his wife Eleanor O'Connor, Catholics; baptized February 14, by the above; sponsors, Philip and Elizabeth Boyd.
- Quig, Martha, born the 17th inst., of Robert [*Quig*], non-Catholic, and his wife Anna Mulhollen, Catholic; baptized February 21, by the above; sponsors, Jeremiah Sullivan and Mary Ann Carrol.
- Dessaa, [*ante* "Desaa;" *see Baptism for April 22, 1802*], Sara Ann, born February 16, 1806, of John — and his wife Mary Chapman, Catholics; baptized February 23, by the above; sponsor, Sarah Burns.
- McKinly, Mary, born the 15th inst., of Daniel [*McKinly*] and his wife Hannah McDevit, Catholics; baptized February 23, by the above; sponsor, Patrick McConnell.
- McQuade, James, born yesterday of Felix McQuade and his wife Elizabeth Farrel, Catholics; baptized March 15, by Rev. Balthassar Torelli, approved Missionary; sponsor, Peter McMahon.
- Finney, William, born in Philadelphia, the 1st inst., of Patrick Finney and his wife Jane McGuigen, Catholics; baptized March 22, by Rev. Matthew Carr; sponsors, Robert Finney and Anna McGuigen.
- Dougherty, John, born *ibid.*, the 16th inst., of Hugh [*Dougherty*] and his wife Elizabeth Offield, Catholics; baptized March 28, by the above; sponsor, Mary Dougherty.
- Peters, Joseph, born *ibid.*, the 7th ult., of John Baptist [*Peters*], Catholic, and his wife Rose Barron, non-Catholic; baptized April 11, by the above; sponsors, Roderic and Sara Haffey.
- Sam, John Keevers, born in Bucks County in Pennsylvania about four months ago, of Keevers Sam, non-Catholic, and his wife Mary, Catholic; baptized April 16, by the above.
- Rogers, William, born in Philadelphia, June 25, 1806, of John [*Rogers*] and his wife Catharine Weldon, Catholics; baptized May 3, by the above; sponsor, Michael McBaron.
- Wade, Margaret, born December 19, 1806, of Thomas [*Wade*] and his wife Margaret Monaghan, Catholics; baptized May 3, by the above.
- McGlennan, Peter, born near Philadelphia, the 20th ult., of John [*McGlennan*] and his wife Mary Davis, Catholics; baptized May 3, by the above; sponsors, Peter Davis and Mary McLaughlin.

- Dunn, John, born in Philadelphia, the 5th ult., of Michael [*Dunn*] and his wife Sara Walker, non-Catholic; baptized May 17, by the above; sponsor, Mary Barry.
- Scally, Mary, born the 2nd inst., of Patrick [*Scally*] and his wife Elizabeth Duncan, Catholics; baptized May 17, by the above; sponsors, Hugh Lynch and Rebecca O'Connor.
- Flinn, Mary, born the 13th inst., of Robert [*Flinn*] and his wife Mary Reily, Catholics; baptized May 17, by the above; sponsors, Paul Reily and Lucy Flinn.
- Sheridan, Andrew, born in Philadelphia, the 29th ult., of Bernard [*Sheridan*], Catholic, and his wife Elizabeth Baum, non-Catholic; baptized May 17, by the above; sponsors, William and Mary Smith.
- Rauschenbery, Joseph, born *ibid.*, the 11th ult., of John [*Rauschenbery*], non-Catholic, and his wife Mary Keenan, Catholic; baptized May 17, by the above; sponsor, Teresa Baker.
- Jones, William, born *ibid.*, November 15, 1806, of Joseph [*Jones*] and [*his wife*] Elizabeth, non-Catholic; sacred ceremonies supplied May 18, by the above.
- Waas, George, born November 2, 1806, of Christian Waas, non-Catholic, and his wife Margaret Riar, Catholic; baptized May 18, by the above; sponsor, Catharine Saugar.
- Wright, Jane, baptized May 26, by Rev. Balthassar Torrelli [*Torelli*].
- Sullivan, Mary, born the 19th ult., of John [*Sullivan*] and his wife Anna Dougherty, Catholics; baptized June 2, by Rev. Matthew Carr; sponsors, Patrick McLaughlin and Jane McConlough.
- Borrekenes, John Augustus, born in Philadelphia, Sept. 26, 1806, of Henry Paul Borrekens and his wife Anna Frazer, Catholics; baptized June 7, by the above.
- Murphy, George, born the 7th ult., of William Murphy and Anna Regan; baptized June 19, by Rev. Balthassar Torrelli [*Torelli*].
- Ryan, Elizabeth, born of James Ryan and his wife Dorothy Henderson, Catholics; baptized July 5, by Rev. Matthew Carr; sponsors, Timothy Desmond and wife.
- Kenny, Peter, born in Philadelphia, May 4, 1807, of Thomas Kenny and [*his wife*] Sarah Vots[?], Catholics; baptized July 12, by Rev. Balthassar Torrelli; sponsor, Elizabeth Monaghan.
- Desaque, [*Desaque?*], Charles Louis, born the 14th inst., of Louis Desaque, Catholic, and Anna Hirst, non-Catholic; baptized July 25, by Rev. Michael Hurley; sponsors, Louis Francis and Louisa Anna Desaque.
- Kennedy, John, born April 17, 1806, of John Kennedy, Catholic, and Josella McLaughlin, non-Catholic, baptized July 26, by the above; godfather, — Smith.
- Dillon, Isabella, born April 5, 1807, of Alexander Dillon, Catholic, and Evoda Leonard, non-Catholic; baptized July 26, by the above; sponsors, John Dillon and Elizabeth Boyle.

- Whelan, Anna, born July 2, of Patrick Whelan, Catholic, and Mary Lippincot, non-Catholic; baptized July 31, by the above; sponsor, William Whelan.
- Harkins, Letitia, born February 15, of Roderic Harkins and his wife Letitia Kerens, Catholics; baptized August 1, by the above.
- Murphy, John, born March 21, 1806, of William Murphy and Anna Rogan, Catholics; baptized August 4, by the above.
- Lemetti, Louis, born April 13, 1807, of Louis Lemetti, Catholic, and Anna McLaughlin, non-Catholic; baptized August 12, by the above; sponsor, Charles Walter.
- Pierce, John, born the 20th ult., of John Pierce, Catholic, and Mary Synder, non-Catholic; baptized August 17, by the above; sponsor, Barbara Synder.
- Carbin, Patrick, born near Philadelphia, the 16th ult., of Thomas Carbin and Judith Dean; baptized August 17, by the above; sponsors, John O'Callaghan and Eleanor McCormick.
- O'Callaghan, Mary, born the 9th inst., near Philadelphia, of John O'Callaghan and [*his wife*] Jane McCormick; baptized August 17, by the above; sponsors, Thomas McClean and Elizabeth Slaven.
- Reily, James, born September 12, 1806, of Philip Reily, Catholic, and Sarah Morris, non-Catholic; baptized August 22, by the above; sponsor, Charles McGuire.
- McBaron, Michael, born the 2nd ult., of Michael McBaron and [*his wife*] Catharine Cassady, Catholics; baptized August 23, by the above; sponsors, Gerard Lynch and Frances Boyle.
- Reily, Margaret, born the 26th ult., of Bernard Reily and [*his wife*] Catharine Reily, Catholics; baptized September 3, by the above; sponsors, Phi[*lip*] McGuire and Mary Reily.
- Besson, Henry, born July 26, 1807, of Antony Besson and his wife Louisa Vernier, Catholics; baptized September 13, by the above; sponsors, Henry Pintard and Sarah Ducoing.
- Ducoing, William Henry, born February 10, 1806, of John Ducoing, Catholic, and Sarah Buckley, non-Catholic; baptized September 19, by the above; sponsors, John Henry Pintard and Mary Pintard.
- Sarahson, Caroline, born the 13th inst., of John Sarahson and Louisa Briong; baptized September 23, by the above; godmother G— Francisca —.
- Dorfeuille, John Godfrey, born 727 [*sic*] September, 1802, of Godfrey Dorfeuille and his wife Mary Bertrand, Catholics; baptized September 29, by the above; sponsors, John Anque [*Angue?*] and Teresa Tauchet [*?*].
- Dorfeuille, Joseph, born January 23, 1804, of the same; baptized with the above; sponsors, Joseph and Mary Antoinette Virginia Dorfeuille.
- Slaven, Lucy, born near Philadelphia, the 23rd inst., of William

- [*crossed out apparently*] Slaven and his wife Elizabeth Wolf; baptized September 29, by the above; sponsor, John McElway.
- Sartori, Victorine Eugenia, lawful daughter of John Baptist Sartori and Mary Magdalen Henrietta De Woofoin, born the 10th ult.; baptized September 27, near the town ("oppidum") of Trenton, by Rev. Peter Babade; sponsors, Mary Victor Moreau and Alexandrina Louise Eugenia Hulol, wife of the aforesaid General.
- Patton, Joseph, born the 14th ult., of Michael Patton and Mary Gorner; baptized October 5, by Rev. Michael Hurley; sponsor, Mary O'Donell.
- Reyly, Mary, born of Charles Reyly and his wife Mary, Catholics; baptized at Trenton, October 2, by Rev. [M—] Lacey; sponsor, Eleanor Curry.
- Sheridan, Elizabeth, born of Patrick Sheridan and his wife Elizabeth, Catholics; baptized October 4, by the above; sponsors, Richard McCoskey and Elizabeth Sweeny.
- Mullen, Margaret, born of John Mullen and his wife Margaret, Catholics; baptized October 4, by the above; sponsors, Patrick Sheridan and wife.
- [*Then follows a part entry of the baptism of James Smith, at Trenton, by the above, followed by what seems to have been meant as the beginning of another baptismal entry, the only words written being "by the same;" all the rest of the space is blank.*]
- Richards, Stephen, born October 2, of Adam Richards and his wife Mary Shawdy, Catholics; baptized October 10, by Rev. Michael Hurley; sponsors, John and Catharine Ritterson.
- Brasier, Amelia Emeline Margaret, born February 23, 1804, of Claude Amable [*sic*] Brasier and his wife Elizabeth Peyrusse Lafleur, Catholics; baptized October 10, by the above; sponsors, Emanuel Francis Gervais and Rose Margaret Agatha Daucé.
- Murphy, Mary Ann, lawful daughter of Barn— Murphy and [*his wife*] Margaret Russell, born about the 25th of September; baptized October 24, by Rev. Peter Babade; sponsor, Eliana Foly.
- Herpin, Constance Adelaide, lawful daughter of John Baptist Herpin and [*his wife*] Mary Frances Angelica Stil, born the 15th of last June; baptized October 25, by the above [*who adds after his name the words "Presbyter of St. Sulpice"*]; sponsors, Constance Tête and John Prade. [*Then follow three signatures, viz.*], "Prade," "Constance Tête," and "— Herpin."
- Hamly, Joseph, born the 4th ult., of William Hamly, Catholic, and his wife Anna Paterson, non-Catholic; baptized October 26, by Rev. M. Lacey; sponsor, Mary Fowler.
- McGee, Julia, born near Philadelphia, October 10, of Thomas McGee and his wife Juliana Render, Catholics; baptized November 2, by Rev. Michael Hurley; sponsor, William Harkins.

- Doncho, James, lawful son of Matthew Doncho and [*his wife*] Bridget Masterson, born yesterday; baptized November 3, by Rev. Peter Babade, Presbyter of the Seminary of St. Sulpice; sponsor, James Dofy [*Duffy?*].
- Connellin, Joanna, born the 3rd inst., of Thomas Connellin and his wife Catharine Mitchell, Catholics; baptized November 15, by Rev. Michael Hurley; sponsors, William Mitchell and Mary Connellin.
- O'Conner, Sarah, born October 11, of Hugh O'Conner and his wife Sarah Cunning, Catholics; baptized November 15, by the above.
- Seguin, Frances Adelaide, born May 5, 1807, of Andrew [*Seguin*] and his wife Mary Catharine Desmarie, Catholics; baptized November 15, by the above; sponsors, John P. Desmarie and Frances Adelaide Boulù.
- McGonegel, William, born the 18th inst., of Dennis McGonegel and his wife Catharine Coyl, Catholics; baptized November 22, by the above; sponsor, Nail [*Neil?*] Campbell.
- Dessau Delaporte, John Francis, [*posthumous child*], born the 1st inst., of Mary Chapman Dessau and John Dessau; baptized November 29, by Rev. Peter Babade; sponsors, David holahan [*sic*] and Sarah Burns. [*For the name "Dessau" see the Baptism for February 21, 1807.*]
- Tourisson, Anna Jane, lawful daughter of Stephen Tourisson and [*his wife*] Elizabeth Poirier, born the 23rd inst.; baptized November 29, by the above; sponsors, Anna Poirier and Peter Caillot.
- Silvie, Samuel, born November 18, of Samuel Silvie and Mary ———; baptized December 10, by Rev. Michael Hurley; sponsors, Leonard Englebert and ——— Tollin.
- Depestre, Mary Marina Valentina, lawful daughter of Julian Joseph Depestre and [*his wife*] Mary Magdalen Elizabeth Demun, Catholics; born the 17th inst.; baptized December 29, in the town of Burlington and the State of New Jersey, by Rev. Peter Babade; sponsors, Renatus Lemeilleur by proxy and Louisa Vinantina Shalkwick Bois Aubin, in person.

Baptisms for the year—seventy-two.

BAPTISMS FOR THE YEAR 1808.

- Follin, Eugenia, born April 13, 1804, of Firmian Augustus Follin and his wife Melania Noil, Catholics; baptized January [*day wanting*], by Rev. Michael Hurley.
- Follin, Margaret, born January 20, 1806, of the same parents as above; baptized by the above [*apparently at the same time as her sister Eugenia*].
- Anderson, William, born the 6th inst., of Daniel Anderson, Catholic, and Elizabeth Perkins, non-Catholic; baptized January 7, by the above; sponsors, Adam Richards and Elizabeth Miller.

- Bogia, John Ferdinand, born December 25, [1807], of Angelo Bogia, Catholic, and Catharine Clockenberg, non-Catholic; baptized January 8, by the above; sponsors, John Scoti and his wife Mary.
- Bresland, Joanna, born the 4th inst., of Cornelius Bresland and his wife Joanna McCuddy; baptized January 24, by the above; sponsors, Joseph Roach and Maria Dempsey.
- McGinnis, Elizabeth, born the 2nd inst., of William McGinnis, Catholic, and Elizabeth Bowes, non-Catholic; baptized January 25, by the above; sponsor, Margaret Myers.
- McGowan, James, born the 3rd inst., of James McGowan, Catholic, and Elizabeth Howard, non-Catholic; baptized January 25, by the above; sponsor, Catharine Johnson.
- Leonard, Margaret, born November 9, [1807], of Terence Leonard and his wife Mary Cassady, Catholics; baptized February 7, by the above; sponsor, Mary Cassady.
- Callaghan, Sarah, born the 28th ult., near Philadelphia, of Peter Callaghan, Catholic, and Mary Carr, non-Catholic; baptized February 14, by the above; sponsors, Patrick Conelly and Joanna Cassady.
- Denn, Elizabeth, born August 8, 1807, of Patrick Denn and his wife Ruth Redmond, Catholics; baptized February —, by the above; sponsor, Catharine Rosebenier.
- Allbright [*better* Albright], Peter, born January 11, of Frederic Allbright, Catholic, and Mary Talbot, non-Catholic; baptized February 14, by the above; sponsors, Louis and Catharine Hammer.
- Fox, Hannah, born January 24, of Peter Fox and [*his wife*] Sarah Ford; baptized February 14, by the above; sponsors, Daniel Shay and Elizabeth Robertson.
- Wickham, Nicholas, born February 25, 1800 [?], of James Wickham and his wife Eleanor O'Connor, Catholics; baptized February 16, by the above; sponsors, Patrick Harper and wife.
- Kennedy, Eleanor, born September 17, 1807, of John Kennedy, Catholic, and Drusilla Mitchell, non-Catholic; baptized February 28 [?], by the above; sponsor, John Barry.
- Flanagan, Letitia Joanna, born the 14th ult., of John Flanagan and his wife Joanna Platt, Catholics; baptized February 29, by the above; sponsor, Louisa Overey.
- George, Mary Margaret, born —, 1808, of Martin George and Catharine Kline; baptized March 5, by the above; sponsor, Margaret Myers.
- Helmling, Sarah Ann, born December 20, 1807, of Antony Helmling and [*his wife*] Celina Crossley; baptized March 5, by the above.
- Lee, Catharine, born January 25, 1808, of William Lee and his wife Catharine Fricket, Catholics; baptized March 5, by Rev. Peter Helbron; sponsors, Joseph Fricket and Mary Hookey.

- Fowler, Louis, born March 8, 1807, of Eno [*Enos?*] Fowler, Catholic, and Catharine Hammer, non-Catholic; baptized March 8, by the above; sponsors, Louis and Catharine Hammer.
- Barry, Anna, adult, baptized March 17, and united to the Church, by Rev. Michael Hurley; sponsor, Catharine Ritterson.
- Ferguson, Elizabeth, born January 13, 1808, of John Ferguson and Elizabeth Shade; baptized March 20, by the above; sponsors, Peter Shade and Mary Fox.
- Flanagan [*though written* "Flanagen"], Mary, born the 20th inst., of — Flanagan and Elizabeth Potter; baptized March 22, by the above; sponsors, Cairnon [*Kieran?*] O'Neil and Mary Burke.
- Harskins, Thomas, born the 3d inst., of Louis Harskins, Catholic, and Sarah Gardner, non-Catholic; baptized March 29, by the above; sponsors, Thomas Conelly and Mary Flavan [*Flahavan?*]
- Miles, William Cole, born the 14th inst., of Richard Miles and his wife Catharine Hunneker, Catholics; baptized March 31, by the above; sponsors, Andrew and Elizabeth Cole.
- Mitchell, Rachel, adult, baptized and united to the Church April 4, by the above.
- McGuire, Eleanor, born the 12th inst., of Michael McGuire and Anna Statia [*sic*, Anastatia] Harper; baptized April 13, by the above; sponsors, William O'Leary and Eliza Harper.
- Carrell, Caroline, born June 14, 1807, of Daniel Carrell and his wife Elizabeth Cullen, Catholics; baptized April 14, by the above; sponsors, Joseph Eck and Mary Cottringer.
- Lozier, Eleanor, born March 18, 1807, of Nicholas Lozier and Mary Poth; baptized April 16, by the above; sponsor, Sarah Fisher.
- Barret, Stephen, born the 12th inst., of Purcell Barret and his wife Louisa Barber; baptized, April 17, by the above; sponsors, James and Mary Cody.
- Gummy, John, born July 9, 1804, of John Gummy and Mary Moledore; baptized conditionally April 20, by the above; sponsor, the minister.
- Ledlie, Mary, born February 20, of Arthur Ledlie and his wife Catharine Collins, Catholics; baptized April 24, by the above; sponsors, John and Catharine Smith.
- Singerly, George, born the 3d inst., of George Singerly and his wife Catharine Stalk; baptized April 24, by the above; sponsor, Mary Catharine Snyder.
- Hays, William, born the 10th inst., of John Hays and his wife Eleanor Burns, Catholics; baptized April 24, by the above; sponsors, Patrick Barry and Elizabeth Furlong.
- De Sylva, Mary, born the 3rd ult., of Joseph De Sylva, Catholic, and Letitia Case, non-Catholic; baptized April 24, by the above; sponsor, Anna Osburn.
- Fow, Catharine, adult, baptized and united to the Church April 25, by the above; godmother [*name wanting*].

- Fow, Elizabeth, adult, baptized and united to the Church April 25, by the above; godmother, [*name wanting*].
- Chilos, Anna, adult, baptized and united to the Church April 26, by the above; sponsor, Frances Boyle.
- McDonough, Daniel, born the 19th ult., of Daniel McDonough and his wife Bridget Sexton; baptized May —, by the above; sponsors, Angelo Bogia and Susanna Robertson.
- Bryan, Perry, adult, baptized and united to the Church May 20, by the above; sponsor, Bridget Whelan.
- Cross, Sarah Ann, adult, baptized conditionally and united to the Church May 24, by the above; godmother, — Baker.
- Green, John, born the 22d ult., of Edward Green, Catholic, and Mary Hipple, non-Catholic; baptized May 29, by the above; sponsors, James Riely and Catharine Dougherty.
- Calliou, Martin, born May 16, 1806, of Lazarus Calliou and his wife Isabella Mercier; baptized May 30, by the above; sponsors, James Martin Blanchard and Margaret Blanchard.
- Feeney, Rosanna, born April 15, of Patrick Feeney and his wife Joanna McGuigen, Catholics; baptized June 5, by the above; sponsors, Robert Finney and Bridget Byrne.
- Sweeney, Catharine, born June 28, 1808, of James Sweeney and his wife Catharine Griffen; baptized July 8, by the above; sponsors, William Sinnit and Norah Lahey.
- Matthews, Amelia Margaret, born the 7th inst., of John Matthews and his wife Alice King, Catholics; baptized July 10, by the above; sponsor, Margaret Farrel.
- Crawford, —, daughter of James Crawford and Sophia Sleeker, born —; baptized July 17, by the above; sponsors, Patrick Flanagan and Joanna Hammin.
- Anque [*Angue?*], Amelia, baptized conditionally and united to the Church July 18, by the above.
- Searl, Mary, born July 22, 1807, of unknown parentage; baptized July 18, by the above; sponsor, Patrick McKeown.
- Row, Anna, born August 5, 1807, of David Row, Catholic, and Catharine Boner, non-Catholic; baptized July 24, by the above; sponsors, Michael and Mary Fox.
- Killmaten, Anna, born the 31st ult., of Hugh Killmaten and his wife Rosa Gillen, Catholics; baptized August 1, by the above; sponsors, Charles Waters and Catharine Hart.
- Cross, Robert, born September 27, 1795; Joseph, born October 3, 1798; Mary, born May 28, 1800, and Charles, born August 8, 1803, of John Cross and Elizabeth Baker; baptized conditionally August 3, by the above; sponsors for all were [*names wanting*].
- Robeson, —, adult, [*male*], baptized conditionally and united to the Church August 2, by the above.

- Miquet, Elizabeth Angelica, born July 8, 1807, of Francis Miquet and his wife Catharine Moreau, Catholics; baptized August 7, by the above; sponsors, John Dauphine and Elizabeth Alexander, alias Vernou.
- Vernou, John William, born June 7, 1803, of John Vernou and his wife Elizabeth Alexander, Catholics; baptized August 7, by the above; sponsors, John Vernou and Adelaide Savoy.
- McCue, Mary Ann, born July 18, 1808, of Connell McCue and his wife Catharine Boyle, Catholics; baptized August 7, by the above; sponsors, John Welsh and Sarah Singer.
- Magloire, Elizabeth Genevieve, born August 26, 1808, of John Magloire and his wife Mary Genevieve; baptized September 12, by the above; sponsors, Mary Elizabeth and John Charle.
- Lynch, Eliza, born —; baptized September 15, by the above.
- Gherin, Joseph Piere, [*Pierre?*], born July 4, 1808, of Piere [*Pierre?*] Gherin and his wife Olive Frances; baptized September 17, by the above; sponsors, John Peltier and Mary Martique.
- Michael, Mary Jane, born June 21[?] of John Michael and his wife Mary Louise; baptized September 17, by the above; sponsors, Peter Gherin and Olive Frances.
- Debelin, Catharine, born April 9, 1808, of Ferdinand Debelin and his wife Mary McKewen; baptized September 17, by the above; sponsor, Mary Smith.
- McWilliams, John, born the 15th inst., of John McWilliams, Catholic, and Catharine Mellifont, non-Catholic; baptized September 19, by the above; sponsor, John Daly.
- White, Michael, born the 29th ult., of Thomas White and his wife Catharine Courtney, Catholics; baptized October 2, by the above; sponsor, Bridget Keating.
- McAnally, William, born November 3, 1807, of Barnaby McAnally and his wife Margaret Thompson, Catholics; baptized October 15, by the above; sponsor, Mary Callaghan.
- Tourtlot, Margaret, born December 15, 1805, of Francis Tourtelot, Catholic, and Mary Hepert, non-Catholic; baptized October 30, by the above; sponsors, Andrew Farouill and Constance Tete.
- Tourtlot, Robert, born June 24, 1808, of the same parents, and baptized with the above; sponsors, Robert Delauney and Louisa Pihl.
- [*Then follows a space numbered "77" on the margin with merely the words: "baptized by the above on October 31st," and all the rest blank.*]
- Delacroix, Adelaide, born August 22, 1808, of Louis Delacroix and his wife Louisa Boulû, Catholics; baptized November 8, by the above; sponsors, Joseph Delacroix and Adelaide Boulû.
- Walker, Samuel, born —, of William Walker and Margaret Drabble; baptized November 13, by the above.

- Arnold, Mary Ann, born the 31st ult., of Thomas Arnold and Rachel Mullowney; baptized November 22, by the above; sponsors, James Gartland and Honora Carroll.
- Mullen, James, born September 11, 1808, of Edward Mullen, Catholic, and Elizabeth Ellis, non-Catholic; baptized November 22, by the above; sponsor, Margaret Mullen.
- Williams, —, adult, baptized and united to the Church November 30, by the above.
- Scally, Neal, born November 9, of Patrick Scally and his wife Elizabeth Duncan, Catholics; baptized December 1, by the above; sponsors, [*names wanting*].
- Hazel, Benjamin, adult, baptized and united to the Church December 2, by the above.
- Fortune, George, born the 13th ult., of George Fortune and his wife Isabella Flemming, Catholics; baptized December 4, by the above; sponsors, Neal Harkins and Eleanor Fortune.
- Sullivan, Rosanna, born the 19th ult., of John Sullivan and his wife Anna Dougherty, Catholics; baptized December 4, by the above; sponsors, Daniel Friel and Bridget Dougherty.
- Harrison, William, born August 17, 1808, of Charles Harrison, Catholic, and Elizabeth Porter, non-Catholic; baptized December 14, by the above; sponsor, Mary Harrison.
- Harrison, Mary, born August 28, 1808, of William Harrison and his wife Mary Richarson; baptized December 14, by the above; sponsor, Catharine Edwin.
- McCormick, Mary, born the 3rd inst., of Philip McCormick and his wife Mary Dowlan, Catholics; baptized December 18, by the above; sponsors, John Fitzpatrick and Elizabeth McGowan.
- Reed, James, born the 15th ult., of William Reed, Catholic, and Sarah Dougherty, alias Fenier [?], non-Catholic; baptized December 19, by the above; sponsor, Patrick McGowan.
- Overey, Louisa, adult, baptized and united to the Church, December 19, by the above.
- Brown, John, born the 5th inst., of John Brown, Catholic, and Eleanor Denick, non-Catholic; baptized December 19, by the above; sponsors, Conrad and Eliza Cooper.
- Kline, Catharine, born March 4, 1808, of Martin Kline and his wife Catharine George, Catholics; baptized December 21, by the above; sponsor, Margaret Myers.
- Creeley, Susanna, born the 1st ult., of Michael Creeley, Catholic, and Susanna Bidemun, non-Catholic; baptized December 23, by the above; sponsors, Michael and Elizabeth Dougherty.
- McGowan, Eleanor, born the 3d inst., of Patrick McGowan, Catholic, and Sarah Lindsley, non-Catholic; baptized December 23, by the above; sponsors, Michael Hicky and Margaret Hickey.

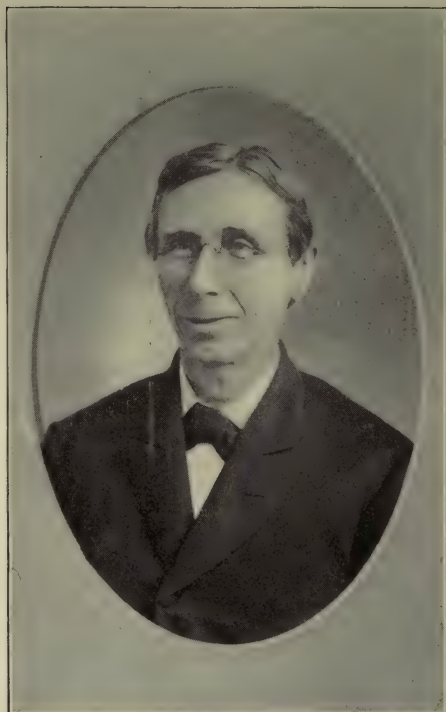
(*To be continued.*)

HISTORICAL PICTURE GALLERY.



MOTHER SERAPHIM.

HISTORICAL PICTURE GALLERY.



W. A. Newland

PROF. WILLIAM AUGUSTINE NEWLAND.

Born November 2, 1813.

Died November 28, 1901.

HISTORICAL PICTURE GALLERY.

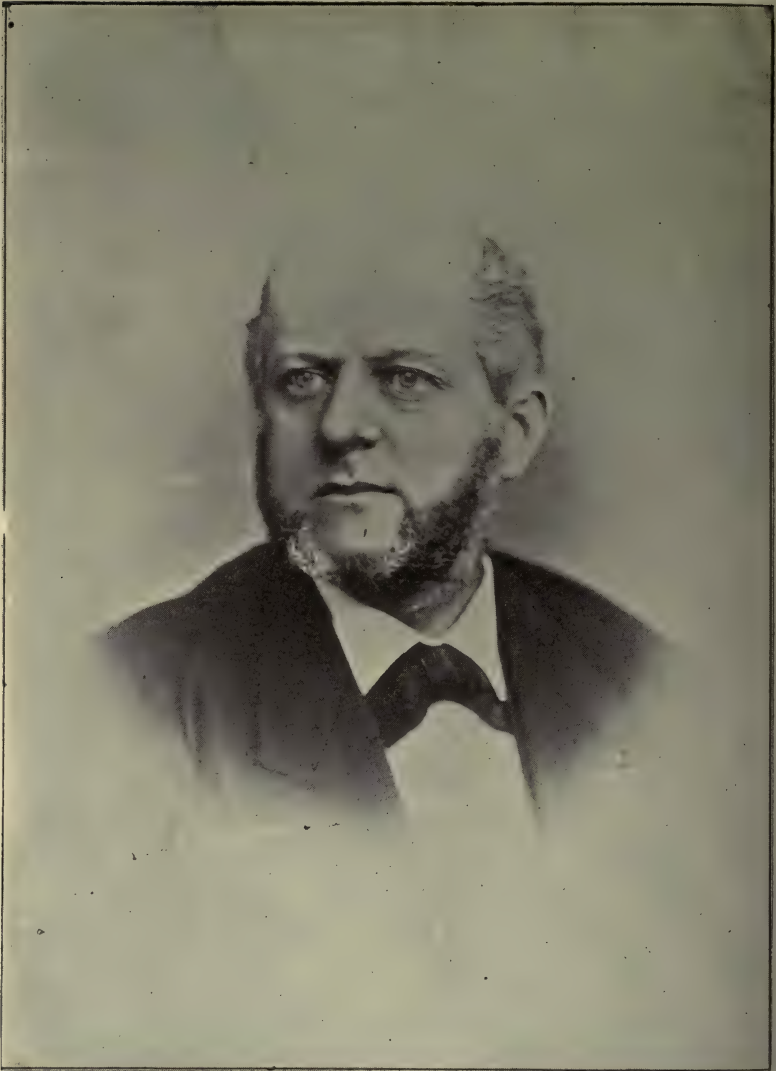


BROTHER AZARIAS.

'Born June 29, 1847.

Died August 20, 1893.

HISTORICAL PICTURE GALLERY.



THOMAS E. CAHILL.
Founder of the Catholic High School, Philadelphia.
Born May 27, 1828, Died August 9, 1878.

HISTORICAL PICTURE GALLERY.



MRS. SOPHIA CAHILL.

Died March 5, 1900.

HISTORICAL PICTURE GALLERY.



RT. REV. THOMAS MATHIAS LENIHAN, D. D.,

Second Bishop of Cheyenne, Wyo.

Born August 12, 1845.

Ordained November 19, 1868.

Consecrated February 24, 1897-

Died December 15, 1901.

HISTORICAL PICTURE GALLERY.



REV. LOUIS FLORENT GILLET, C. S. S. R.

Born January 12, 1813. Ordained 1838. Died December 14, 1892.

HISTORICAL PICTURE GALLERY.



REV. JOSEPH LOUIS BIHN.

Born January 2, 1822. Ordained June 1, 1856. Died August 17, 1893.

HISTORICAL PICTURE GALLERY.

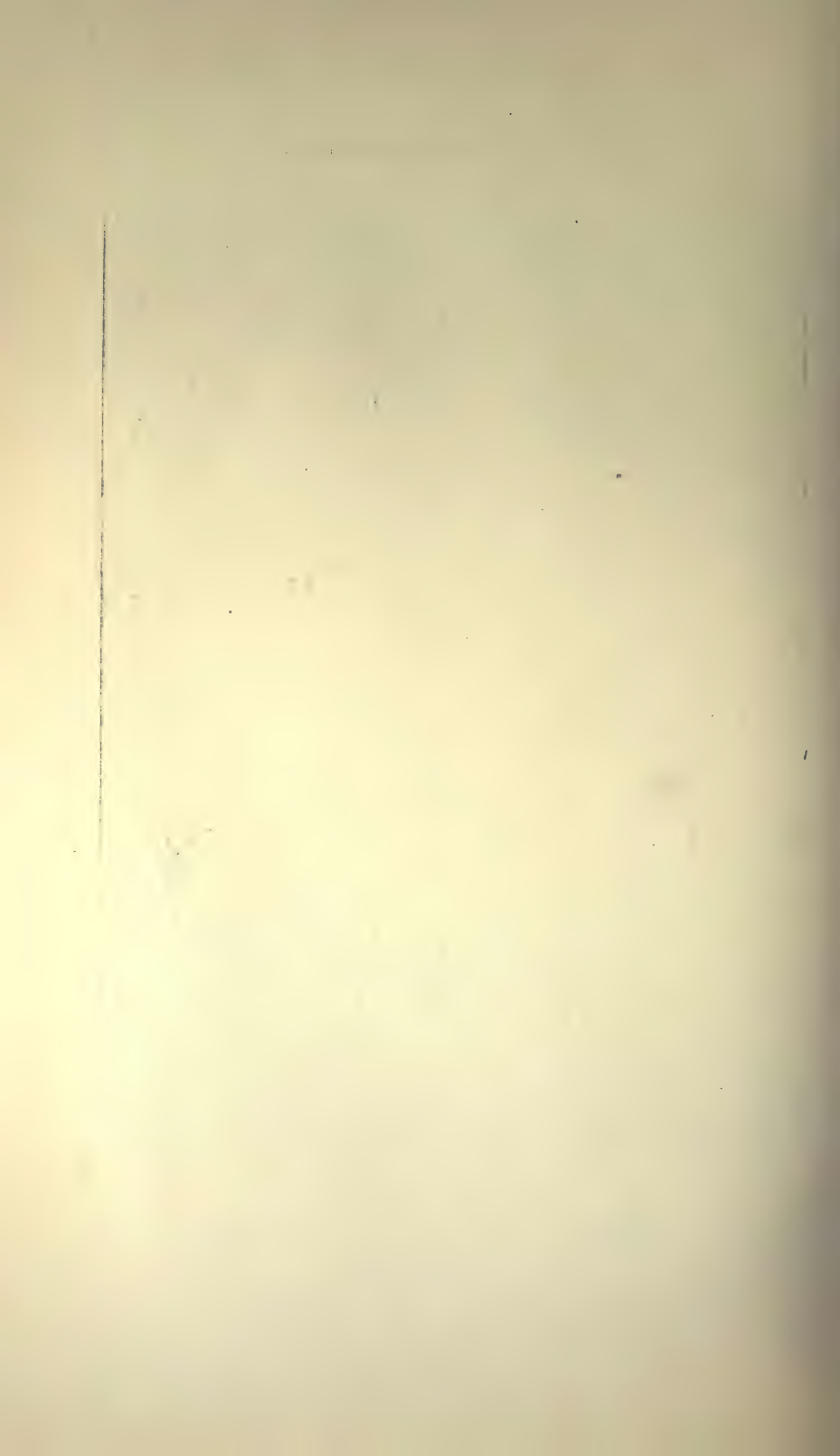


REV. JAMES EUGENE MULHOLLAND.

Born June 4, 1841.

Ordained April 6, 1864.

Died May 17, 1886.





B. Villiger, S. J.

REV. BURCHARD VILLIGER, S. J.,

Born May 14, 1819.

Ordained August 11, 1850.

Died November 5, 1902.

Frontispiece.

A BRIEF HISTORY OF THE CONFRATERNITY OF ST. GABRIEL, FOUNDED MARCH, 1890.

BY T. H.

WITH A PREFACE BY THE REV. H. T. HENRY, LITT. D.,
SPIRITUAL DIRECTOR.

PREFATORY NOTE.

The inclusion in the present issue of the RECORDS, of a paper dealing with a matter rather of contemporaneous than of past interest, may be considered such a broadening of the scope of the magazine as to justify, if indeed it do not demand, a word of explanation. The attention of historical students is very naturally directed more to the origin than to the subsequent development of a movement; the flowering and fruitage of any emprise, whether great or small, is contained potentially in the seed. But it is just this question of "origins" that is apt most to perplex and to baffle the industrious seeker. Death removes the actors from that arena whose activities could be explained adequately only by the participants; and the next best resource, namely, original documents or sources, too often suffer from that "wreck of time" which Bacon lamented. And so it comes to pass that conjecture and shrewd surmise take the place of authentic fact and motive, and that the most interesting period of a movement, its tentative efforts, its uncertain beginnings amidst "stress and storm," must remain to the student a great question-mark.

The Confraternity of St. Gabriel has been in existence only thirteen years, and nevertheless death has been busy even in that short time, and several of the original workers in this singularly successful movement have already gone to their reward. How obnoxious even such a recent Confraternity is to the rapid advance and assault of historical inaccuracy was shown by the very admirable paper contributed, shortly after the society was founded, by one who was afterwards president, Miss Sara Trainer Smith, to the pages of the *Ave Maria*. Miss Smith's paper was exquisitely written, and proved of the highest service to the Confraternity; she was not, however, one of the "founders," and some

of the details included by her were, in consequence, not entirely accurate. The RECORDS may therefore congratulate itself on such a broadening of its scope as will permit authentic accounts of contemporaneous "origins." A first instalment in a series of this kind is found in the following article, in which facts are stated objectively by one who is wholly familiar with them. To render such a narrative clear and comprehensible, names of people still living had to be simply set forth as frequently as their activities in the Confraternity justified and required. "Modesty" in such a matter had to give way to historical accuracy and to the proper desire of readers for intelligibility in the narrative.

However important as history the paper may be, and however instructive it may prove in methods of work for the honor of God, we venture to think that its writer has had these things less in mind in its composition, than the one dominating thought and desire to make the good work of the Confraternity known and loved of a still wider public; to render its field of usefulness broader and broader still; to stir the sympathies of readers to help it in its unpretentious labors by financial as well as moral assistance; so that when it shall have achieved higher summits of power, it may contemplate broader horizons of endeavor.

H. T. H.

One day early in March, 1890, several ladies met by accident in making a friendly visit to two elderly French ladies, who were for many years well known in the parish of St. James, West Philadelphia. All the members of St. James' congregation will recall the two dignified yet pathetic figures, the mother short and bent with years, yet still handsome and of a certain stateliness, with the air of *haute noblesse* for which the French noblewomen of the Revolution were distinguished in their misfortunes; the daughter taller, stronger, yet forced by the terrible affliction of blindness to lean on her feeble mother. These two women, brave, courteous, cheerful amidst trouble, were a source of interest and pleasure to many friends who belonged by right of intelligence and refinement to the best society that Philadelphia afforded. Professors in the University, writers, clergymen and artists delighted to go to the little room and bring to these two secluded women the latest news of the world of science and culture, from which the mother's infirmities and the daughter's blindness excluded them. Madame

d'Ouville had been a pupil of the saintly Madame Barat, and was a graduate of the Sacred Heart in its early days.

She was closely related to many of the most distinguished families of France, who had retained their faith as well as their culture during the turmoil of the French Revolution. The d'Ouvilles had come to America many years before, and financial reverses had overtaken them. Yet every worthy thing interested them, and everything that concerned the sorrows of others appealed to their sympathy. Therefore, when one of the visitors began to tell of a work of charity in which she was absorbed, "The Shut-In Society," they listened with great attention. This visitor, Miss Emilie Troth, had suffered a great bereavement by the death of the young Catholic to whom she was about to be married. She also owed to him the priceless possession of the true faith, as through his influence she had become a Catholic even before their marriage was arranged. During the time of bereavement, when social gayeties were distasteful, she had found great pleasure in the work of the Shut-In Society, a work for the alleviation of the sick, by letters, literature, etc., and her intimate friend, Mrs. Whiteley, who was also a friend of the d'Ouvilles, was likewise interested in the same work.

Another visitor, Mrs. Elizabeth Lloyd, remarked: "I do not see how you and Mrs. Whiteley can belong to this Protestant society, when it expressly has printed on the back of the magazine, 'For all Protestants.'" Miss Troth was startled, never having noticed the words before. She expressed great regret at the thought, and Miss d'Ouville said, "Why don't you start a similar one for sick Catholics? They need spiritual consolation even more than Protestants, for when there is no Catholic church in a town they have nothing, whereas Protestants do not differ so greatly but that any clergyman might offer them consolation." Miss Troth replied, "I could not organize such a society, but I

think I could collect the money for it if Mrs. Whiteley would organize it. She is familiar with the workings of Catholic charities, knows many priests and several bishops, and together we might succeed."

Mrs. Lloyd, another convert, and one who from her conversion until her death led a life of great piety and devotion, rejoined, "I will gladly help you, too. I was secretary of just such a Protestant work, and may have a copy of their rules which you might use as a sort of basis for drawing up some new rules." The two ladies then went at once to see Mrs. Whiteley, who agreed to meet them at Miss d'Ouille's rooms the following Monday, as it was felt that the blind originator of the idea should have what share she could in this new interest.

They met again on Monday, March 10th, and decided on a set of rules for the new work, in case it should be approved by the archbishop, for they did not want to go before him and ask approval for an undefined scheme briefly stated; the first intention was to organize a society for friendly consolation and spiritual aid to the sick and desolate, especially when living in districts remote from religious advantages. Mrs. Isabel Whiteley was elected president, Miss d'Ouille and Mrs. C. B. Perot vice presidents, Miss Emilie Troth treasurer and librarian, and Mrs. Elizabeth Lloyd secretary. The president, treasurer and secretary were to wait upon the archbishop and submit to him the plan of the work and the rules, and ask his opinion both as to the scope of the work and the name of the society, for which a number of names had been suggested. The Apostleship of Suffering was first suggested, but was afterwards found to have been already appropriated to a well known devotion. The names "Sursum Corda Society," "Society of Our Lady of Consolation," and "Society of St. Gabriel" were all considered. The name *Sursum Corda* was the preference of the majority, but as four out of the five members of the

Board were converts, and the money for the support of the work would have to be collected mainly from non-Catholics, it was urged that these latter might be less reluctant to give to a charity which had the name of an archangel who was mentioned in the Scriptures. Archbishop Ryan approved the choice of this name, but preferred the term *Confraternity* to *Society*, as having been distinctively used for lay societies in the Church, while the term *Society* is suggestive of a religious order. "Sursum Corda" was chosen as the motto of the Confraternity, and it is also the title of the little annual by means of which the work is made known. Through this latter circumstance the work is usually spoken of as the "Sursum Corda Society," so that the original name desired by the founders has become better known than the actual one.

The first set of rules which were submitted to the archbishop were cordially approved by him, and returned with the following letter :

DEAR MRS. LLOYD :

I return the rules approved. Very Reverend Dr. Horstmann will act as the Spiritual Adviser, and I shall always be happy to do anything in my power for the good work of the new society.

Yours sincerely in Xt.,

✠ P. J. RYAN.

Abp.

The original rules read as follows :

1. All who have some bodily sickness or infirmity are eligible irrespective of age, sex, race or religion, as members, but only Catholics shall be accepted as associate correspondents. The payment of one dollar a year makes the subscriber an honorary member.

2. Applications for membership must in every case be made in writing, must state whether admission be desired as associate correspondent or as member, and should be addressed to the President, who may decide as to reception, without consulting the other officers.

3. The one spiritual obligation resting alike upon all the members, is that of saying daily one *Our Father* and one *Hail Mary*, for the intentions of the Confraternity.

4. The Board of Council is to consist of five officers : President, two

Vice-Presidents, a Secretary, and a Treasurer, who shall be the Librarian; the whole to act under a Spiritual Director, to be appointed by his Grace, the Archbishop of Philadelphia.

* 5. On request of an officer who represents herself as needing help in the performance of her duties, the President may appoint such officer an assistant from among the associate correspondents. Such assistant, however, does not thereby become a member of the Board, and is subject to her release from her appointment at any time, by the same authority.

6. A meeting of the Board of Council shall be held annually, on the Feast of Saint Gabriel, at the residence of the Spiritual Director. An election to all the offices of the Board shall then take place, and shall be decided in each case by a majority vote of the existing Council, subject to a veto power which the Spiritual Director may exercise in all cases of election. The President may call special meetings of the Council whenever she deems it expedient to do so. At each annual meeting shall be read the President's report of the Society's work during the past year, and also a report from the Treasurer and Librarian.

BY-LAWS.

1. Each meeting shall be opened with an invocation to the Holy Ghost, and a litany to Our Mother of Sorrows, St. Gabriel, St. Joseph, St. Francis Xavier, and St. Julia.

The meetings shall always conclude with a *Pater, Ave, and Gloria Patri*.

2. The President shall preside at all meetings of the Board except the one held on the Feast of St. Gabriel, when the Spiritual Director will be the presiding officer. The President shall confer with the Spiritual Director on all doubtful points, and shall consult him in the preparation of any circulars or other publications issued by the society.

All committees shall be appointed by the President, and neither the members of the Council or the associate correspondents shall hold any communication, personal or written, with a bishop or a priest, in reference to extension of the work, unless appointed to do so by the President.

3. One of the two Vice-Presidents, according to seniority, shall preside in the absence of the President.

4. It shall be the duty of the Secretary to write minutes of all meetings; to keep a list of all members of the society, and to correspond with associate correspondents concerning members, assigning work to the former, when necessary, and giving them details of requirements.

*It will be observed that from the fact of the original Board being composed of women, the feminine pronoun is used. There is, however, no distinction of sex in the Confraternity, and although the members of "the devout sex" have usually more time to give, and more facility in correspondence, there are many male members belonging to the Confraternity, many of whom are most successful.

The Secretary will write other letters which may be requested by the President.

5. The Treasurer and Librarian shall have charge of all money belonging to the society ; pay all bills ; purchase books and other reading matter ; and take charge of the library. The associate correspondents' applications for books, tracts, etc., must be made to the Librarian. Each officer sending to the Treasurer a monthly account of her outlay for postage, stationery, and other expenses, shall be re-imbursed from the general fund.

It will be observed that the greatest caution was taken to have proper docility towards the spiritual authorities, and this was no doubt one chief reason for the great success of the Confraternity and freedom from any unpleasant friction which too often arises from the unregulated zeal of good but ill-instructed or hasty people. Another wise provision was suggested by one of the Jesuit fathers, at that time director of the League of the Sacred heart, and a friend of several of the original Board, who urged that the work, as regards organization and management, be kept in the hands of a very small number. " It is not the people who do the real work of a society who stir up trouble. It is always some who stay on the outskirts. My advice to you is to keep it all in your own hands, and never have any general meetings, when the malcontents can come and talk nonsense and stir up trouble for those who are doing the real work." This valuable advice has been carefully followed, with the result of preserving harmony in the Board. It will also be noticed that later, as experience showed a necessity for modifications in the mode of working, various amendments were made in this constitution, for which the inexperienced founders had wisely made provision, knowing that the development of the work would call for such.

When Archbishop Ryan had given his approval and appointed Dr. Horstmann (now bishop of Cleveland) as spiritual director, the president prepared a circular stating the aims and scope of the work, and then, after writing a per-

sonal letter to the various bishops of the dioceses, this circular was sent out to the pastors of churches and to the superiors of religious houses in each diocese, the ordinary of which had given his approval. These priests and superiors were asked to send in the names of any sick person who, in their judgment, would be benefited by the reading of Catholic literature or who would enjoy letters of a spiritual nature. That the work was needed was proved by the fact that within a year official approval was given by the archbishops of Boston, Chicago, Cincinnati, New Orleans, St. Louis, St. Paul, Baltimore and the vicar-general of New York, then acting as ordinary; also by the bishops of thirty-three dioceses or vicariates. At first the founders were able to attend to all the new members, but by the end of the year there were ten associations and eighteen members in various parts of the United States, and as a number of applications had been sent by priests asking membership for some of their converts who were deprived of church privileges, either by not residing near a church or by reason of persecution, the Board decided to admit to membership also isolated Catholics even when not invalids, and the importance of this decision has been shown by the great good that has come from it, and by the fact that this branch of the work was specially noticed and approved by the Holy See, in the brief of Indulgences, of which special mention will be made later. The librarian reported at the end of the first year having received \$480.83 and donations of 90 bound volumes and large numbers of periodicals. She expended a sum of \$84 in postage, tracts and religious articles, and had thus a goodly balance for the second year.

Mrs. Elizabeth Lloyd, the first secretary of the Society, sent in her resignation on account of ill health and frequent absence from Philadelphia. It is pleasant to say something here of the saintly character of this excellent convert from Protestantism of the Anglican type. The writer remem-

bers telling a friend of the new Society, and her exclamation when Mrs. Lloyd's name was mentioned, "What! that *saint!* do you know the first time I ever saw her? I had been asked to go to see a poor old colored woman who was dying in terrible destitution and dirt. Mrs. Lloyd was there before me, and was leaning over the bedside carefully washing the poor old creature, from whom she had removed filthy clothing covered with vermin. I could not have done it, and yet she did not seem to think she had done anything, and till the old woman died she went there every day, caring for her personally as kindly as an equal might have done." Mrs. Lloyd was a member of the Children of Mary at the Sacred Heart and of other societies, but few knew from her retiring manner the fine qualities she possessed and the virtues which she daily exercised. On her resignation the Confraternity was fortunate enough to secure the devoted services of Mrs. Mary A. Spellissy, who at once took hold of her work with energy. At the end of the second year the membership had increased to sixty, twenty associates and forty-two invalid or convert members, all of whom received a large parcel of literature and about two letters a month. A letter from one of the earliest members always seemed very touching. She lived in Mississippi, forty miles from the nearest Catholic church. She had once paid a visit to Richmond while Cardinal Gibbons was living there. She had become a Catholic, been baptized and made her first communion, then returned to Mississippi, carrying with her the various little books that the Richmond friends had given her, and hoping for some opportunity to be confirmed and learn more about her faith. But circumstances were such that years went by without her being able to receive confirmation or again receive holy communion. Her little prayer books were worn with much use, when one day she received a copy of *The Richmond Visitor*, containing a short account of the new Confraternity and giving the

address of the president. Her first letter was stained with tears of joy, as she said, at finding the way open for some further Catholic instruction. This member became a most devoted one, and an extract from a later letter shows how benighted was that portion of our so-called Christian land: "I am waiting anxiously for something to read. Do I do wrong in giving the reading to Protestants after I am through with it? I do not force it on them, but they will come for something to read, and I tell them that all I have are Catholic books and papers. Those that do read here, and they are very few, will come every two or three weeks to borrow a big bundle of papers. Last month a man came to get something for his sick wife to read. Most of the people here are bitter against Catholics, so I did not know what to give him. But while I was looking up something he went up to my crucifix and looked at it and said, 'Well, there is a poor fellow in a pretty bad fix!' That decided me, and I gave him a large bundle of books and papers that I was keeping for myself. I was both hurt and angry at his remark, for he is a man of good sound judgment on most things, and to think he should know nothing about our good Lord's death!"

This same member wrote later that on a plantation or some public work, I cannot recall which, convict labor was employed. In some way she was thrown in contact with one of the convicts, and learned that he was an Irish Catholic, who after about twenty years of absence from the sacraments and years of crime and imprisonment among non-Catholics, still retained some sparks of the true faith. She lent him books and talked to him when possible, and had the satisfaction of receiving his promise that when he returned to any place where there was a priest he would go to confession and lead a new life.

In January, 1892, Rev. Dr. Horstmann was elevated to the see of Cleveland, but he continued to exercise the duties

of spiritual director for some time, being consulted by mail and replying in the same way, and Archbishop Ryan presided at the meetings. In 1893, appeared also the first little number of *Sursum Corda*, the annual report of the work, which has constantly improved from year to year until many of the best Catholic writers may be counted on to fill its pages. The first modest little number contained merely reports and counsels to the membership, with a few religious verses culled from various sources. There is little resemblance between this first effort and the last edition, which was not only warmly welcomed by the eight hundred members, but bears worthy comparison with the majority of religious magazines. On the list of contributors to the various numbers we find such well known writers as Rev. H. T. Henry, Helen Grace Smith, Eleanor C. Donnelly, Mary F. Nixon-Roulet, Margaret M. Halvey, Marion J. Brunowe, Agnes C. Storer, Mary A. Spellissy, Mrs. Mary T. Waggaman, Katharine Jenkins, Patrick J. Coleman, Sara Trainer Smith, Fr. Edmund Hill, Isabel Whiteley, Jane M. Cave, Fr. Livingston, Lydia Stirling Flintham and others, all of whom have gladly given of their best from pure love of the work, and with no further reward than the pleasure they give to the members and perhaps some added renown, since the little magazine is counted a "gem" by its critics. When the long list of bishops and archbishops who had approved the Confraternity was published in the second number of the magazine, fifty in all, the Board was delighted to learn that no spiritual work in the United States had been so approved.

In this same year of 1893, occurred something of vital importance to the new Society. Just after Mrs. Spellissy's introduction to the work, in 1891, she had invited the two founders to come informally to her house and tell some friends whom she desired to interest about the work. Among the friends was Miss Sara Trainer Smith, who was

at that time assistant editor of the *Catholic Standard*, and well known as a skilled and attractive writer. The president and treasurer explained the work, with the result that Miss Smith promptly declared her willingness to take two members for correspondence, to whom she remained faithful in spite of constant ill health and pressure of other duties. It was of still more importance to the Confraternity that two years later she wrote her impressions of this first introduction to the work for the *Ave Maria*. As two years had elapsed her memory was not accurate in all points, but the article was written with that sweet persuasiveness which characterized all her writings. Some one has said of her that "a power of reflecting herself in her writings is the secret of the rare charm pervading her works, prose and verse alike; the sentiment lingers even longer than the ringing rhythm or polished phrase equally familiar to the facile pen, and longest of all remains the impression of the writer's personality." Scarcely was the *Ave Maria* sent on its weekly message of gentle teaching than applications for membership from all parts of America poured in on the delighted but overwhelmed secretary. Each began, "Having seen in a number of the *Ave Maria*," etc. For years almost all of the most interesting invalids and most useful correspondents ascribed their first knowledge of St. Gabriel's work to this article of Miss Smith, and even so late as last year, nine years afterwards, a letter arrived beginning with the familiar formula, "While turning over an old copy of the *Ave Maria* I saw an account of the Confraternity, and should like to be a member." No greater proof could be given of the usefulness of one branch of the work, that of distributing Catholic literature, than this very instance of the continued vitality of this article in a chance copy of a nine-years-old magazine.

In the beginning of the year 1894, the archbishop appointed Very Rev. J. F. Loughlin, D. D., spiritual director

of the Confraternity, as Bishop Horstmann found it inconvenient to give the work proper attention from a distance. In June of the same year, to the great regret of the Board, Mrs. Spellissy sent in her resignation as secretary, as she was not in good health, and the work had become so onerous that the writing of the letters filled almost the whole day. It was necessary to fill this important office, perhaps the most important after the task of organization had been entirely perfected, by some one already familiar with the mode of working, and Mrs. Whiteley was obliged to take the position. Miss Sara Trainer Smith was the choice of the Board for president, in spite of the fact that her health prevented her from giving anything more than her sweet sympathy and her honored name to the work. Until her death her interest never flagged, nor was her influence ever withheld whenever she could by speech or writing help the Confraternity.

At the same annual meeting, that of 1894, Mrs. Whiteley, who had been appointed to revise the Constitution of the Society, presented the amended form to the Board, and it was unanimously adopted. As this revised Constitution, with one or two further amendments, was afterwards approved by the Holy See it may be inserted here:

CONSTITUTION AS APPROVED BY THE HOLY SEE, JUNE, 1900.

Article I.—The *name* of this organization shall be the Confraternity of St. Gabriel.

Art. II.—The *object* of the Confraternity shall be the spiritual aid and consolation of (1) the sick, and (2) of converts who suffer from the isolation which their change of faith has imposed upon them.

Art. III.—*Members* shall be eligible without regard to age, sex, race or religion, providing they come within the scope of the work of the Society.

Associate Members must be Catholics, willing to correspond with the members in the spirit of the Society, and in obedience to its rules.

Honorary Members become such by the payment of \$1.00 annually, or, if priests, by saying one Mass annually for the members of the Confraternity.

Art. IV.—The Officers of the Confraternity shall be: A Spiritual Director, appointed by the Archbishop of Philadelphia; a President; a Vice-President; a Recording Secretary; a Corresponding Secretary; a Treasurer—one of these five to act as Librarian by appointment of the Spiritual Director. These officers, except the Spiritual Director, shall be elected by ballot at the annual meeting and shall hold office for one year.

Art. V.—There shall be an annual meeting of the officers early in October, at the convenience of the Spiritual Director, who will preside. Other meetings may be called by the President when necessary for the transaction of special business.

Art. VI.—There are no dues. The only obligation which rests on all members is the daily recital of one *Our Father* and one *Hail Mary* for the intentions of the Confraternity.

Art. VII.—Amendments to this Constitution may be made by a vote of four officers at any annual meeting.

BY-LAWS.

Article I.—Nominations for officers shall be made from among the associate members. Officers shall be elected by a majority vote of the Board.

Art. II.—The Spiritual Director shall preside at the annual meeting, be consulted as to all matter prepared for printing; appoint the editor of *SURSUM CORDA*, appoint the Librarian, and decide all questions referred to him by the President.

Art. III.—The President shall preside at all meetings except the annual; appoint all committees; decide all ordinary questions referred to her by the other officers.

Art. IV.—The President shall appoint *Councillors* from among the associate members in different cities, whose duty it shall be to explain the work of the Confraternity and advance it in every way.

Art. V.—The Vice-President shall attend all meetings, and preside in the absence of the President.

Art. VI.—The Recording Secretary shall keep the minutes of all the meetings, give notice of all meetings, shall keep a register of the members.

The Corresponding Secretary shall receive all applications for membership; register them and assign correspondents.

Art. VII.—The Treasurer shall collect and receive all the funds of the Confraternity, keeping account of the same. She shall report at the annual meeting.

The Librarian shall collect and distribute secular and religious literature to the members, and shall attend to the Lending Library.

Art. VIII.—The Feasts of the Confraternity shall be March 18, Feast of St. Gabriel; March 19, Feast of St. Joseph; May 23, Feast of St.

Julia; third Sunday in September (Seven Dolors); December 3, Feast of St. Francis Xavier. Masses will be said for living and deceased members, March 18, May 23, third Sunday in September and December 3.

Art. IX.—No pecuniary aid shall be given to any members of the Confraternity from the funds of the organization, the work of the Confraternity being a spiritual one only.

Art. X.—The associate members shall be expected to write regularly to their members, at least once a month or oftener. They shall report to the Corresponding Secretary any items of interest and shall send literature when possible, reporting same to the Librarian.

Art. XI.—The members may report to the Corresponding Secretary any failure to receive letters or literature.

Art. XII.—Application for membership must be made by personal letter, or with the consent of the person for whom membership is asked. No exception will be made to this rule but by the request of priests.

In the year 1895, another important change was made, and a new by-law to that effect added. According to the Constitution any person paying annually \$1 into the treasury became an honorary member. It had been found that many priests were much interested in the work, and that they would gladly say Mass yearly for the members. Therefore it was decided that all such should be considered honorary members, and gradually the Masses were arranged so that they were said on the Sundays and holidays, so that the poor invalids who were deprived of the privilege of hearing Mass might join in spirit with the priest and receive the benefit of the Mass, together with a spiritual communion. The idea of the latter was fully explained in *Sursum Corda* later, and thus a deep spiritual advantage was added to the others which the Confraternity had provided for its members. In this same year also the officers received diplomas of association which made them sharers in all the good works, Masses and prayers of the good religious of the Trappist Order at Gethsemane, Kentucky. Such a proof of appreciation of the work was highly appreciated.

In February, 1896, the first vice-president, Miss Augusta d'Ouille, to whose fortunate suggestion the founding of

the Confraternity was due, died very suddenly from a chill which caused a congestion of the lungs. It seemed as if the prayers of the members had brought her a merciful death, for she had been to holy communion that morning, and the sudden passing away saved her from the keen anguish she would have felt if she had realized that she was leaving her aged and almost helpless mother alone in the world. Many times had the mother asked her friends to pray that the blind daughter might be taken first, but as she was a very strong woman it seemed most unlikely, until her painless and unexpected death showed that prayer is never lost and mercy is ever ready for the servants of God.

In 1896, Rev. Hugh T. Henry was appointed spiritual director of the Confraternity, which office he has since held with increased satisfaction to all the workers, his constant interest, many useful suggestions and wide influence among the clergy having been the source of many advantages. In the same year, Mrs. Margaret M. Halvey entered the Board as vice-president, which office she has retained till the present time, her wide connection with the literary Catholic world and her generous help with a cultivated and facile pen being of great use to the editor of *Sursum Corda*. About the same time a very interesting branch of the work opened in the State of Georgia that has been of incalculable advantage to many souls. There was in that section of the country a young girl, living in a country store, who wrote to the secretary of the Confraternity that several Catholic peddlers sometimes passed that way. These peddlers had told her that there were many Catholic families scattered through the regions in which they traveled, and that if the librarian would send them some tracts, beads, pictures, etc., they would distribute them while on their rounds. Miss Troth sent a small supply of religious articles, and soon after names of new members began to come in. Later, word came that there were about sixty Catholics in that neighbor-

hood who might be collected together if there were a possibility of getting a priest to go to them. The spiritual director communicated with the bishop, who sent a missionary to them. One family had been prepared by correspondence to receive first communion; about twenty-two were baptized; some who had been married by Protestant ministers because there was no priest near had the ceremony properly performed, and all were rejoiced by hearing Mass and receiving the sacraments. Since that time these faithful people have arranged to meet often, recite together the Way of the Cross, for which the librarian has provided the properly indulgenced crucifixes, and in other ways to keep alive their devotion. A brief extract from the report of the year in *Sursum Corda* may be of interest:

"On the memorable occasion of the good Father's visit he was invited by a gentleman of the neighborhood to preach to the Protestants, which the priest gladly consented to do. The Court House was selected for the meeting, and in the words of the gentleman who has issued the invitation, 'had the Shah of Persia or the Sultan of Turkey arrived in town it could not have amazed the people more than to see a Catholic Priest and hear him preach! They sat with mouth and eyes staring wide open, listening and looking, and all were well pleased with every word that he spoke.'

"If the occasion were one of interest to the Protestants of the community, how much more to those poor sheep of the Fold who once again welcomed the coming of their Shepherd. The blessings of attending the Sacrifice of Mass, of going to confession, and of witnessing the baptism of their children, were now theirs and the letters which relate the history of these occurrences, are fascinating reading.

"Out of this enrollment in the Contrafraternity of these families, grew a knowledge of others—among them a young girl who was assigned to an associate as a correspondent. This girl, herself a convert, has proved a veritable apostle in her own family, having succeeded in bringing all of them to the Faith. The associate relates an interesting story in connection with this young lady. The former was corresponding with the girl's little niece, a child of fifteen years. Her letters were handed by the associate, to a priest, who happens to be an honorary member of the Confraternity. So impressed was he with their quaint simplicity, that, as he tells it himself, he could not sleep that night until he had written the little girl a long letter, explaining to her many doctrines of the Church, and exhorting her to the faithful practice of her

Faith. He sent her books and rosaries, and in a word, took full charge of the correspondence. In time the aunt, and indeed the entire family grew to regard him as their best friend, and have learned to consult him in every vital issue of their lives, although they have never seen him."

Some letters from other priests of the South are of interest also :

"The two members whose names I sent you received the reading matter which you had the kindness to send them. They had not seen a priest from the time they were baptized until five years ago—that is, during a period of sixteen years. The father was Catholic, the mother not, though she became a Catholic before the father died, that is twenty-one years ago. The children were also baptized when the father died. During the past five years they have made their First Communions, with one week's instruction, and we visit them about four times a year. They are the only Catholic family in that section of the country, all others around them belonging to some sect, and they have had a great struggle to keep the faith. For years they had not a Catholic catechism, though the Protestant Bible, hymn-book, etc., were thrust upon them. Stray Catholics, lost sheep without a shepherd to guide them, are as numerous here in the South as the leaves in the forest. The Church is languishing, it is feeble as a child in the cradle, for want of priests. And why not priests? for want of bread to eat. To be a Catholic here is equivalent to being a pagan among different sects, and the odium is so great, and the numbers so few and far between that very many droop and die, with shame and cowardice. To be a Catholic, good, sincere and true, requires heroic courage and divine aid. Ignorance and consequent prejudice are rampant everywhere. Oh, that the well-to-do Catholics of the East and West would put their heads together to devise ways and means to send missionaries to the South, and to support them there. God knows there is as much need as there is in India or China!

"Could it be possible to send those new members of whom I wrote you, a weekly or monthly paper or pamphlet, a sort of Catholic educator, with up-to-date progressiveness? They never saw a scapular before you sent them—the priest was too poor to furnish them. I have had charge myself of a hundred-mile circuit for the last six months. I received back into the fold of Jesus Christ a few days ago two apostate Catholics who twenty-five years ago joined the Baptist denomination. They came back repentant, like prodigal sons to their father's house.

"I remain with sincere regard,

"Yours in Jesus Christ, ——."

"DEAR MADAM,

"Returning from an extended tour through my missions, of which I have fifty-three scattered through South Carolina, I find your kind letter.

"Permit me to express my high appreciation of the noble work your Confraternity is engaged in. To alleviate the sorrows and the sufferings of the sick by furnishing them with reading matter which will make them forget the ills of the flesh, and which will elevate the soul to God is, indeed, a most beautiful Christian charity. None knows this better than the priest of God, who, in his own small way, from time to time, does the work of your Confraternity.

"Your other feature of providing healthful reading matter to converts is especially commendable. The good effects from such a work cannot be overestimated. We have many poor people in this mission who have been born and raised Catholics and who know of a Catholic Church only by hearing of it. This mission covers an area of 12,000 square miles. We have fifty-three regular stations, covering a distance of 1,000 square miles. All this territory is covered by one priest, and although he changes his place of habitation every night, you can see how seldom these poor people have a chance of hearing God's word from the pulpit. And there is no telling how much good a single newspaper may accomplish, both to our own people, by keeping before their minds the doctrines, practices and progress of the Church, and to those outside the fold by dispelling prejudice and paving the way for conversions.

"All the members of my congregation that your Confraternity has favored are very grateful for your kindness, and you may rest assured that I keep you all in my unworthy prayers.

"Yours sincerely in Christ,

"——— ———."

"DEAR MADAM,

"The Lord has blessed my work more than I deserve. . . . As B—— is twenty-six miles from the railroad, I hired a buggy and horse in Blue Ridge and started on my journey through the mountains. I drove to Mr. McNally's and had Mass in his house. From there I went to Mr. C——'s at O——, and at that place was able to gather my first spiritual consolation. This is an ideal family. They all say their prayers night and morning, and the rosary every night in May; study their catechism faithfully and since they became Catholics, their father tells me the Lord has blessed them visibly even in things temporal. Where before their conversion some of the children were indolent and discontented, now they are a happy unit. One word from father or mother, and the whole machinery is put in motion. Peace and piety reign supreme. Five peddlers who were there approached the Sacraments with the whole C—— family. It was one of the most consoling scenes I ever witnessed in my life. During my sermon I wept for joy, for it looked like the early Christians worshipping in the Catacombs. In my enthusiasm, I resolved to complete my work and go up into the mountains and hunt up another of my sheep."

Then follows a most entertaining account of a ten-mile tramp across the mountains, "because it was twenty-two miles by buggy," a tramp in which the priest was accompanied by four of the peddlers, who voted him the "champion walker." "We climbed over a mountain 2860 feet above the sea level, another over 2000 feet, and any amount of smaller ones, and at the end tumbled upon Mr. B——'s cottage, where we received a delighted welcome. Here Holy Mass was celebrated next morning, when all who had not approached the sacraments at the C—— home went at Mr. B——'s. Some who had not been for over twelve years were now reconciled and received our dear Lord in holy communion, *the first time that he had honored those mountains with His real presence since creation.*"

In 1898, the secretary appointed as her assistant, according to the rule providing for such need, Mrs. Marie Bouchard, of Worcester, Massachusetts, and her efficiency was so proved that when the Confraternity lost by death the beloved president, Miss Sara Trainer Smith, and it was necessary for Mrs. Whiteley to again take the presidency, Mrs. Bouchard was unanimously chosen to fill the vacancy. In spite of the fact that she is herself an invalid, often not leaving the house for weeks together, the amount of work accomplished and the perfect satisfaction given by her letters prove that she possesses a real vocation for the work of consoling and ministering to the sorrowful. The amount of writing accomplished by the secretary is simply amazing, as the last report shows a membership of six hundred and sixteen members, in addition to two hundred honorary members. With most of these the secretary is in frequent communication, both writing to them and mailing them literature. When one considers that in addition to the many letters written by the secretary such member is provided with two associates, who write at least once a month and supply some reading matter when desired, it is plain that a very large amount of good is done.

In June, 1900, the long-wished-for approbation of the Holy See was obtained for the work. A petition was prepared by the spiritual director and forwarded to Rome, with the sanction of Archbishop Ryan, whose unflagging interest in the work of the Confraternity was perhaps especially signalized by his gracious activities in this matter, and through the good offices of Rev. Fr. Heuser, editor of the *American Ecclesiastical Review*, who was then in Rome, the valued approbation was received, accompanied with many indulgences. The original, with the translation, may be inserted here:

E SECRETARIA BREVIUM.

LEO PP. XIII.

Ad futuram rei memoriam.

Cum, sicut accepimus, in Civitate Philadelphien. ad finem provehendi haereticorum ad fidem Catholicam conversionem, pia fidelium Societas sub titulo S. Gabrielis canonice, ut asseritur, instituta existat, Nos, ut ipsa, favente Deo, majora in dies incrementa suscipiat, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum ejus auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu nunc et pro tempore in quamlibet dictae Confraternitatis sociorum classem rite inscriptis, qui diebus festis Circumcisionis D.N.J.C., S. Josephi B.M.V. Sponsi, Visitationis B.M.V., S. Gabrielis Archangeli, et S. Petri Apostolorum Principis, propriam Societatis ipsius Ecclesiam, si extet, secus cujusque curialem a primis Vesperis usque ad occasum solis dierum hujusmodi singulis annis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex iis die id praestiterint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Insuper iisdem sociis in quamlibet pariter Confraternitatis praefatae classem cooptatis, qui diebus festis uniuscujusque ex Apostolis, corde saltem contrito, singulis annis vel propriam Sodalitii, vel cujusque Curialem Ecclesiam, ut superius dictum est, preces effundentes visitent, quo die id agant, in forma Ecclesiae consueta de numero poenaliu[m] septem annos totidem quadragenas expungimus. Tandem largimur memoratis sociis liceat plenariis hisce partialibusque Indulgentiis vita functorum labes poenasque, si malint, expiare. Praesentibus ad decennium tantum valituris, servata tamen Apostolica Nostra Constitutione quoad Indulgentiarum pro vivis suspensionem hoc sacri Jubilaei durante anno.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris, die 1 Junii MCM Pontificatus Nostri anno vigesimo tertio.

L. † S.

Pro Card. LUDOVICI MACCHI,
NICOLAUS MARINI, *Substit.*

LEO XIII., POPE.

FOR A MEMORIAL.

Since, as We are informed, there exists in the City of Philadelphia a pious society of the faithful canonically erected, it is said, under the title of S. Gabriel, for the purpose of furthering the conversion of heretics to the Catholic faith: We, relying on the mercy of God and the Blessed Apostles, Peter and Paul, do grant to all and each of the faithful of both sexes who are now or shall be properly enrolled in any class of members of the said Confraternity, a Plenary Indulgence and remission of all their sins, if, on any one of these feasts, namely, the Circumcision of our Lord Jesus Christ, St. Joseph the Spouse of the Blessed Virgin Mary, the Visitation of the Blessed Virgin Mary, St. Gabriel the Archangel and St. Peter, Prince of the Apostles, they shall have visited within the time from first vespers to sunset of these feast-days, the proper church of this society if such exist, otherwise one's parish church, and shall have poured forth unto God their pious prayers for concord amongst Christian Princes, for the uprooting of heresy, for the conversion of sinners, and for the exaltation of Holy Mother Church. Moreover, to the same members enrolled in any class of the aforesaid Confraternity who on the feast-day of any apostle shall, with at least contrite heart, visit the proper church of the Association or one's parish church (as stated above) and pray there, We remit, on the day on which they shall do this, seven years and seven quarantines of penitential punishment in the customary form of the Church. Finally, We grant to the members aforesaid to apply, if they so prefer, the said Plenary and Partial Indulgences to the souls departed. These presents are valid for but ten years, respect being had to our Apostolic Constitution suspending Indulgences for the living during the sacred year of jubilee.

Given at Rome at Saint Peter's under the ring of the Fisherman, the 1st day of June, 1900, in the twenty-third year of our pontificate.

L. † S.

For Card. LOUIS MACCHI,
NICHOLAS MARINI, *Substitute.*

It will be observed that His Holiness lays particular stress upon the aspect of the work which has resulted in the conversion of non-Catholics, but this does not prevent the same blessing from falling upon all branches of the work. At the time this approval was received the Confraternity had twenty-five families under instruction, some in the South,

some others having been confided to our care by the successors of the saintly Father de Smet in Idaho. If the thought of instructing for the sacraments by mail seems a strange one to the reader let him reflect on the hardships and privations of the holy missionaries of the Church in sparsely settled regions, of nights spent in cold and rough rides in order to reach a spot in which to say Mass the next morning, of small incomes, with no margin for postage on letters and books; also let the fact be remembered that in the families of most converts or catechumens there are very bigoted relatives who would consider a correspondence with a priest extremely compromising to a young girl or woman. Many of these have been transferred to the care of the Confraternity, and when the pious missionary returned to administer baptism or give the first communion he has expressed himself as well pleased with the progress made by means of the correspondence with the associate of St. Gabriel. As was quoted above, at one time alone twenty-two persons were baptized who had been prepared only through the ministrations of the Confraternity.

The most striking feature of the year 1901, was that both the president and treasurer, upon whom most of the work had fallen since its inception, were absent for many months in Europe, and yet the report at the end of the year showed not the least falling off in any way. Therefore it has been said that the scheme of the work seems to have solved the theory of perpetual motion, as the way in which it is distributed among various associates and carried on entirely by mail makes the residence of the workers a matter of no moment. The entire Board might be scattered in as many different cities without in any way impairing the running-gear of the Society. This may be one of the reasons why there has never been the friction which so often cripples the best efforts of good Christians. Humanity is frail, and the fact that all are striving for the same object will not prevent

discordant elements from making trouble. Nothing of the sort has marred the angelic harmony of the helpers of St. Gabriel. Nor have they aroused in others that natural jealousy to which human nature is prone when working on parallel lines. All the religious orders have helped them. The Catholic Truth Society has furnished them with useful literature. They are affiliated to the Trappists. The Jesuit fathers have helped them with advice, and the *Messenger* has proved a fairy godmother, sending large boxes of "back numbers" and frequent supplies of fresh magazines. Most of the Catholic periodicals send regularly a certain number of fresh copies to the secretary, including the *Ave Maria*, *Carmelite Review*, *Catholic Standard and Times*, *Freeman's Journal*, *Catholic World*, *The Republic*, *The Missionary*, *Annals of Our Lady*, *Young Catholic Messenger* and many others. More than one hundred and fifty priests say an annual Mass for the intentions of the members.

The Confraternity, though successful, is not yet independent or beyond need of assistance. There are no dues of any kind exacted from the members, and a certain outlay, definite though small in proportion to the good done, is necessary. Our Lord has warned us in Holy Scripture that neglect of those He loves is to be regarded as neglect of Himself. In the last day shall we tremble to hear, "I was sick and in prison, and ye visited me not." The only complaints which our Lord Himself made were of *loneliness*: "I have trodden the wine-press alone, and of the people there is not a man with me;" and again: "I am become like to a pelican in the wilderness, I have watched and am become as a sparrow all alone upon a house-top." If the divine Son of God found loneliness intolerable, so that the archangel St. Gabriel was sent to console Him in His agony, He will surely bless those who endeavor, in whatever way possible, by little or great, to comfort those for whom He suffered, and to carry the angelic message far and wide, "Sursum Corda!" "Lift up your hearts!"

ONE OF PHILADELPHIA'S SOLDIERS IN THE MEXICAN WAR.

A LIFE SKETCH OF
BREVET-MAJOR JOHN P. J. O'BRIEN.
A. D. 1818-1850.

BY ISABEL M. O'REILLY.

[*Continued.*]

[*Endorsement on the President's Decision.*]

46.

I.

WAR DEPARTMENT,
April 3rd. 1843.

HON—

(sgd.) J. M. PORTER.

Declines ordering a General Court Martial for the trial of Lt. O'Brien 4th. Artillery, upon the certificate of Lt. O'Brien on his honor that he could not conscientiously attend the service for which he was detailed, and directs his release from arrest.

Copy furnished Col. Walback April 4. See letter to him.
April 4, 1843. W. G. F.

LETTER D.

H. Q, FORT MONROE, VA.
7th. April 1843.

GENERAL

I have the honor to acknowledge the receipt of your letter

of the 4th. inst., enclosing the decision of the President of the United States, on the charges forwarded by me on the 23rd. ult., against 1st. Lieut. J. P. J. O'Brien, 4th. Arty., and having communicated to the Lieut. the aforementioned decision, I have the honor to enclose herewith a letter from Lt. O'Brien to you on the subject.

With perfect respect, I remain,
General,

Your obt. servt.

J. B. WALBACH

Col. 4th. Art.

Comdg.

To

BRIG'R. GENL. R. JONES,

Adg't. Genl. U. S. Army,

Head Quarters,

Washington, D. C.

[1st. Endorsement on Letter D.]

149.

H. Q. FORT MONROE,
7th. April 1843.

J. B. WALBACH

Col. 4th. Arty. Comdg.

Acknowledges the receipt of letter of 4th. inst. enclosing the decision of the President of the U. S. in the case of 1st. Lieut. J. P. J. O'Brien, 4th. Art., and encloses a letter from the Lt. to the Adj't. Genl., dated 7th. inst., on the case above stated.

The within laid before the General.

This letter of Col. W. was not sent by the Adj't. Genl. with the other of Lt. O'Brien and hence the Sec'y of War's remarks are explained.

D. P.

April 10-1843.

LETTER E.

FORT MONROE, VIRG'A.

April 7th. 1843.

SIR

I have the honor to acknowledge the receipt of the decision of His Excellency, the President, on the subject of the charges preferred against me. Did I understand this decision as granting *a favor* to me, I would, with all due acknowledgments for his kindness, beg leave respectfully to decline accepting it. But viewing it as the acknowledgment of a *right* secured to me by the Constitution of the United States, I willingly comply, on that supposition, with the condition named therein.

I therefore certify, on honor, that I could not conscientiously attend the Divine service for which I was detailed.

I am, Sir,

Very respectfully,

Your obed't servant

(sgd.) J. P. J. O'BRIEN

1st. Lieut. 4th Art.

To

BRIG. GENL. R. JONES,

Adj't. Genl. U. S. A.

Washington, D. C.

[*1st. Endorsement on Letter E.*]

FORT MONROE, VIRG'A.

7th. April 1843.

1ST. LT. JNO. P. J. O'BRIEN, 4TH. ART.

Acknowledging the receipt of the decision of the President of the U. S. in the case of Lt. O'Brien and complying with the condition named therein.

149. Col. Walbach—

April 1843.

Respectfully submitted to the General in charge.

(sgd.) R. JONES.

[2d. Endorsement on Letter E.]

Respectfully referred to the Secretary of War.

(sgd.) WINFIELD SCOTT
Apl. 20, 1843.

[3d. Endorsement on Letter E.]

The Comdg. Genl. has presented this to be referred to the
Sec'y of War. (sgd.) T. PARKER.

April 20.

LETTER F.

DR SR

Lieut. O'Brien goes into a very unnecessary assertion of rights in this matter. The President can enter into no argument on the question. He intended to grant no favor, but to respect the rights of conscience, whilst at the same time he vindicated the rule of military discipline. In as much as Lt. O'Brien has given the certificate required, which was all that he need have put on paper, the order of the President has been complied with, if it has come through the proper channel.

I had supposed that the Adjutant Genl. had communicated the President's determination to Col. Walbach, the Commandant of the Department, and that he had communicated it to the accused. If this were so the certificate of Lt. O'Brien should have come through the same channel. If however it was communicated directly to Lt. O'Brien and he answered it directly to the Adjutant Genl., then if there is any irregularity it did not begin with Lt. O'Brien.

Yours truly

(sgd.) J. M. PORTER
Easter April 25th, 1843.

Genl. Parker.

[*Endorsement on Letter F.*]

66

April 25, 1843

Hon'l J. M. Porter

His final action upon Lt. O'Brien's certificate—

The President's decision in the case of *Lt. O'Brien* was communicated to that officer on the 4th. inst. thro' the prescribed channel, viz. his commanding Officer, Col. Walbach, and the required certificate, (as may be seen by the endorsement upon it in red ink) was received through Col. Walbach in his letter no. " 149 of April 10, 1843."

Respectfully submitted

(sgd.)

W. G. FREEMAN

Asst. Adj. Genl.

A. G. OFFICE }
Apl. 28 - 1843 }

So far the official data of an episode which created considerable interest at the time in religious and military circles, and which has had far-reaching results. It is not within the province of this paper, however, to enlarge upon the causes and effects of Lieutenant O'Brien's manly stand in defense not only of his individual rights, but of those of all his co-religionists in the army. For there is little doubt that the young officer had an ulterior object in view when he refused to attend the Protestant service in the post chapel, and when he requested a court martial after he was placed under arrest for this disobedience of orders. It is believed that it was a test case; the decision then given established a precedent.

The widow of Major O'Brien, a venerable lady of nearly fourscore years, now resident in Louisville, Kentucky, was asked recently if she remembered the incident at Fort Monroe. She had not seen any written or printed account of the affair in the interval; by the help of memory alone she spans the broad gulf of years, and, through her daughter, answers thus:

"My Mother does not recal that my Father was ever arrested—but he *was* ordered to march his troops to a protestant church, which he did—as far as the door. He remained outside during the service and then marched the Battalion back to quarters. His superior officer remonstrated with him for not marching into the church and there was quite a stir and talk about the matter among the officers of the garrison. My father, who was under all circumstances a just man, requested that he should be tried by court martial, which was done, and he defended his conduct, some time afterwards, on the grounds which you will find given in the book he wrote."

The book referred to, and of which Major O'Brien was the author, is entitled; *A Treatise on American Military Laws, and the Practice of Courts Martial*, published at Philadelphia by Lea and Blanchard, in 1846. This became a standard work, and continued an authority in the army until recent years. It is said that whilst preparing its material the then Lieutenant often sought the advice of the late William Dunn, a member of the bar, at that time resident in Philadelphia, afterwards of New York. He was a brother of the late Reverend John P. Dunn, the revered pastor of St. John's church, Philadelphia. In Chapter VIII. of the Treatise (p. 57 *et seq.*) will be found the arguments which the author urges against the legality of such an order as was given him at Fort Monroe, although no personal note is sounded nor any reference made to his own late experiences. The various reasons adduced by Lieutenant O'Brien are with difficulty done justice to in a synopsis, yet as his book may not be available for all those interested in the subject in hand an attempt will be made to give extracts of some of the most salient points.

Under the heading, "Remarks on the first three Articles of War," the author quotes:

"Art. 2. It is earnestly recommended to all officers and soldiers dili-

gently to attend divine service ; and all officers who shall behave indecently or irreverently, at any place of divine worship, shall, if commissioned officers, be brought before a general court martial, there to be publicly and severely reprimanded by the President ' and comments on it thus : " The object of the 2d. article is to check, promptly, all indecent or irreverent behaviour in a place of divine worship, Common respect for the usages and feelings of society require an abstinence from practices so abhorrent to every man of proper principles. And, perhaps, there is nothing which could tend more to bring the army into public odium and contempt, than the exhibition by its members of indecent or irreverent behaviour in a place of divine worship. This article provides a summary punishment for such misconduct, on the part as well of commissioned officers, as of non-commissioned officers and soldiers

" There is a phraseology of the 2d article of war which merits attention. When we consider the authority of the body by which the law was enacted and the obedience due to this authority, by the military community, we cannot avoid being impressed with the remarkable character of its opening sentence. Laws are defined to be rules of action. They positively prohibit or command certain actions. The article of war under consideration is an exception. It is, perhaps, the only criminal law known, which contents itself with merely *recommending* a certain course of action. The law evidently displays an extreme desire on the part of the legislature that officers and soldiers should diligently attend divine service. Such being the earnest wish, why is it that Congress did not declare that, it is *required* of all officers and soldiers ? A recommendation, however urgent, is not a command.

" It surely cannot be uninteresting to inquire into the cause of this seemingly inexplicable course. It would seem as if the legislature were prevented by some impassable barrier from proceeding to *order* a thing to be done for the accomplishment of which they could not refrain from expressing a most earnest desire. Such, in fact, is the case, The Constitution of the United States is the impassable barrier not to be overleaped.

" The framers of our Constitution and the people who adopted it deemed religion far too sacred and high a matter for the interference of any human power, and for this reason they jealously guarded against any action whatever by the legislature on this sacred subject. Our government is formed to settle the relations of man to man, but dare not meddle with those of man to his God. Any law of Congress requiring any one man or any set of men to attend Divine service, were it but on one single occasion, is a law respecting or relating to the establishment of religion. Such a law would, therefore, be null and void. A fundamental axiom with us is that political governments have no right to meddle, in the remotest manner, with religion in any way, shape, or

form. Under our Constitution neither Congress nor any individual has the shadow of a right to compel any one to attend the divine service of any church whatever, even if such church be of his particular creed. This amendment to the Constitution renders null and void, in all cases and for all persons, any law, military regulation or order, requiring attendance at divine service. No pretext of military discipline will avail, since the Constitution is full, clear and imperative, making no exceptions and admitting none.

"The amendment we are considering also forbids Congress to pass any law prohibiting the free exercise of religion. Any law enforcing attendance on divine service would, so far as it was effective, prohibit the *free* exercise of religion. Any individual who was thus forced to attend church would practise religion not *freely*, but on *compulsion*.

"Again it is a matter of religious duty with members of some creeds to abstain from attendance at the divine service of any other than their own church. This abstinence is for them as much an exercise of religion as any positive act. They are exercising their religion by this as much as a Jew is doing so when he abstains from the flesh of unclean animals. Now if a law requires him to attend a divine service of a church not his own, it prohibits him not merely from the *free* exercise of his religion, but from any exercise of it in this particular.

"With regard to such persons there is yet another protecting article in the constitution. The sixth article of this instrument declares that 'no religious test shall ever be required as a qualification to any office of public trust under the United States.' A religious test is the requiring any act to be done, or any article of belief to be asserted or derived, as a condition of office, which act or assertion is in violation of the trusts of one or more religious creeds. If the religion of any individual requires him to abstain from attendance at any particular form of divine service, and it is made by law a part of his official duty to be present thereat, such law imposes a religious test on this person, and virtually excludes him from office on account of his religious belief. . . .

. . . "It is asserted that liberty of conscience is not violated, because the officer may or may not, as he pleases, take part in the divine service at which he is present. This is not so; for, with several denominations, the mere act of being present is a violation of religious duty. But independently of this unanswerable fact, does the liberty of conscience guaranteed by the Constitution mean nothing more than a liberty of thought and inward feeling? If so, it is a useless incumbrance, a visionary addition to our bill of rights. . . . The framers of our Constitution were guilty of no such absurdity. By liberty of conscience and the free exercise of religion, they did not mean a mere liberty of thought and feeling. They meant a liberty for all denominations to do, or to refrain from doing, such external acts as their creeds might command or prohibit. They meant to ensure to each individual the liberty of

worshipping God in such manner and by such forms as he might deem right. They meant to leave him at perfect freedom to attend such church as he pleased, and to prohibit the use of any force, under semblance of legal authority, to compel him to attend this or that form of divine worship.

"This question of attendance at church has been the more minutely examined because it has been productive of some discussion and a few difficulties in our service. It cannot be evaded, and must be met. Strange, indeed, would it have been had the commanding officer been vested with the power of ordering his command to attend divine service. Still stranger is it that such authority should be claimed or exercised. It seems scarcely credible that in this nineteenth century, so vaunted for its enlightenment, individuals can be found so warped by prejudice as to desire to interfere forcibly with man's relations to his God. No bigotry could desire more than such authority as is claimed. What! permit one man not merely to say that his fellow man *must* go to church, but also to designate the particular church he *shall* attend! Nero and Domitian . . . required no more than this outward act on the part of the Christian martyrs We will not believe that intolerance and fanaticism, driven from every other shelter, have found a resting place in our army. No matter how they may disguise themselves under the plausible mask of benevolently advancing the best interests of man, they should be indignantly spurned by every true Christian, by every free American."

We find the O'Brien episode alluded to in the De Courcy-Shea history, entitled *The Catholic Church in the United States*.* Speaking of the Sixth Council of Baltimore, De Courcy (on pp. 182-184) says: "While the bishops were assembled . . . they had the consolation of seeing two Catholic chaplains appointed by the government of the United States to join the army then invading Mexico. The recruits of the American forces are generally Irish, and the first regiments assembled on the Mexican frontier were at first greatly harassed in their religious faith. The commander endeavored to enforce their attendance on the Protestant worship in the camp; some who refused were even flogged, and numerous desertions, then and later, were the results of this deplorable intolerance. This was not, how-

* *The Catholic Church in the United States: A Sketch of its Ecclesiastical History.* By Henry De Courcy. Translated and enlarged by John Gilmary Shea. New York, 1856.

ever, the first time that Catholic soldiers had been hampered in the liberty of worship, under pretext of military discipline. In 1831 [*an error, however, as we have seen from the official papers that it was in 1843*] General De Walbach, at Norfolk in Virginia, put under arrest Lieutenant John O'Brien for refusing to enter a Protestant church at the head of his company. The affair produced a considerable sensation at the time, and the Lieutenant would not allow the matter to be smothered up. He demanded a court-martial,* in order to determine the point once for all, and thus give Catholics a rule to guide them on similar occasions. Lieutenant O'Brien is the same artillery officer so distinguished in the Mexican War, where he rose to the rank of Major. He was the author of a much esteemed treatise on military jurisprudence, and his work has been adopted by Government for the use of courts-martial. As may be imagined, the author here discusses with great care a point on which he had a personal collision with a superior officer; and his reasoning deserves to be known."

De Courcy proceeds to quote the second Article of the military code of 1806, as already rendered in these pages, and then comments thus: "As Lieutenant O'Brien justly remarks, the laws prescribe some acts and forbid others. Every prohibition of an act is accompanied with a penalty in case of violation. Thus misbehavior in church is forbidden by Article II, and whoever violates it incurs the penalties laid down there. But going to church on Sunday is only recommended, and no penalty is prescribed for the soldier who declines or neglects to attend divine service. It is then, merely a counsel, not an order; any other construction of the Article would be in open violation of liberty of worship, and Congress is very careful not to infringe this. It is, then, a flagrant violation of the Constitution to punish a soldier who obeys his conscience and refuses to

* A court-martial, however, cannot *be demanded* ; it may be requested.

enter a church, and any soldier persecuted for such a cause by a fanatical superior is a victim of revolting despotism."

Mr. De Courcy adds in a foot-note: "We are indebted for these facts to our friend, J. G. Shea, Esq. The General Walbach here mentioned is a strict Catholic, and brother to the Very Rev. Louis de Barth de Walbach, who administered the diocese of Philadelphia from 1814 to 1820."

We are led to the conclusion, after reading the version of this affair, which is both interesting and important from a Catholic standpoint, that although the young artillery officer's courageous assertion of rights was well known to his contemporaries, we nowhere get so full, so satisfactory, nor so truthful an account of it as is that found in the hitherto unpublished official correspondence, copies of which are kept by the family. It is told by Major O'Brien's surviving cousin, that at the time of his arrest, widespread interest was manifested in his case, and that several distinguished lawyers proffered their services to defend him. Among the names recalled in this connection is that of the late Mr. Fetterman, the able jurist of Pittsburg, Pa., father of Mr. Wilfrid Fetterman, of this city. The encomium accorded Lieutenant O'Brien by the late Rev. A. J. Hitzelburger, S. J., as already given in the opening pages of this memoir, "He was a noble fellow, a noble fellow," was the finale to the account he delighted to give of the religious incident at Fort Monroe to a circle of eager young listeners. There is a surmise that Father Hitzelburger may have been at Norfolk at the date of the occurrence, for he was a pastor there prior to his admission to the Jesuit Order. In the *Chronological Tables* of Shallus, so often quoted in the Memoir of Lieutenant McDonogh recently printed in the RECORDS OF THE CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, we find under date of July 5, 1811, this item: "The British commander-in-chief ordered that no *Catholic* soldier of the British army should be subjected to punish-

ment for not attending the worship of the Church of England." (Vol. ii, p. 13.)

The next event in John O'Brien's life of which we have documentary data is his participation in the battle of Buena Vista. He was at that time First Lieutenant in Washington's Battery, Fourth Artillery. The general details and important results of that engagement between the American and Mexican armies are well known matters of history. It is our intention to confine ourselves here to an account of the share our young Philadelphia soldier had in the dangers and glories of that hotly contested fight. It will cause our readers, who have followed the recital thus far, to learn from the words of O'Brien's contemporaries that the man who was so valiant in defense of God's rights was no less courageous in the service of his country.

Our first witness shall be one of Captain O'Brien's comrades-in-arms, Captain James Henry Carleton, who took part in the action at Buena Vista and afterwards wrote a history of the battle.* In the Preface the author says: "It is due to those who are immediately interested in the accuracy of the following account, as well as to the historian who may hereafter consult it, to state what were the opportunities of the writer for knowing the truth. For two months before the battle of Buena Vista he was stationed at or near the ground on which it was fought; and during this time he was led, with others, to remark its strength as a military position. In the battle itself, the nature of the service he was called on to perform as commander of a company of dragoons, afforded opportunities of deliberate observation in many different parts of the scene, and enabled him sometimes to take notes of what was going on around him. For no less than eight months afterward he was

* *The Battle of Buena Vista, with the Operations of the "Army of Occupation" for One Month.* By James Henry Carleton, Captain in the First Regiment of Dragoons. New York, Harper and Brothers, 1848.

encamped on the same spot; he thus had opportunities of conferring with the different officers engaged, and of observing accurately the various localities. Hence arose his purpose of attempting a minute description of the battle,—a purpose he began at once to execute under circumstances which seemed to invite him to the task, convinced as he was that what had formed so interesting a part of his own experience and observation, would be regarded hereafter as one of the important events in the military history of the country. With all that fell under his personal notice, or was derived from minute inquiries of other officers immediately after the battle, he has combined the substance of what appeared in the official reports of both parties With this statement of his opportunities of knowing, and of his inducements to describe, the details of the Battle of Buena Vista, the writer presents his narrative to the public, claiming for it only the consideration due to the fidelity and candor with which he has attempted to compose it.”

The first interesting mention made of Lieutenant O'Brien by this author is in a description of an important reconnaissance which was sent out previous to the battle.

On page 10 of the history we read: “Every day brought fresh rumors of the approach of Santa Anna with an army whose numerical strength, compared with that of ours, was sufficient to cause all to feel that the coming struggle must be of the most sanguinary character. Every man, therefore, however humble in rank, seemed to nerve himself for the contest as if success depended on his individual efforts. . . . Still, until the 20th. of February, nothing could be discovered that would serve to corroborate the reports . . . of the advance of their army.

“It was well known that General Miñon, with a brigade consisting of two thousand of the choicest cavalry of the Republic, still hovered near us; his head-quarters for most of the time being at the hacienda of Potosi, some sixty miles

in a southeasterly direction from Agua Nueva;

"On Saturday, the 20th. of February, a strong reconnoitering party, consisting of two companies of the Second Dragoons, a section of Washington's Battery, Fourth Artillery, under Lieutenant O'Brien, and a sufficient number of volunteer cavalry to make in all a force of four hundred mounted men,—the whole commanded by Brevet Lieutenant-Colonel May, of the Second Dragoons,—was sent to the valley in which is situated the hacienda of Potosi, with a view, not only to ascertain the presence of Miñon's brigade, but likewise to discover, if possible, whether the enemy might not be advancing in force through that valley toward Palomas Pass, or approaching Buena Vista by the La Hedionda route.

"Colonel May was ordered not to attack the enemy, but to avoid him, if possible; the purpose of his march being solely that of observation At three o'clock in the afternoon Colonel May arrived at La Hedionda, and immediately sent out piquets in various directions to take a sweeping view of the whole valley. Hardly had he done so, when signal-fires were lighted on several peaks to the right and left of his position, and a larger one near the top of the towering mountain in the immediate neighborhood of Potosi, the smoke of which could be seen at a great distance. Immense clouds of dust were soon afterwards observed to rise in the direction of the hacienda, indicating evidently the march of troops. . . . He (Colonel May) therefore imagined that the clouds of dust . . . were raised by General Miñon's brigade, on its march to get a position between him and our main army, for the purpose of intercepting his return These events led Colonel May to believe that the enemy's troops, in considerable force, were very near him; but where they were exactly, and in what numbers, he was wholly at a loss to determine. . . . Colonel May determined to stay where

he was until morning, and not to abandon the valley until he should know definitely what had been the fate of the officers and men whom he had detached. As he had no doubt he should be attacked during the night, he prepared at once for a vigorous defence of his position. Bales of cotton, which were found at the rancho in great abundance, were placed at each end of a street running through it; and, at each temporary breastwork thus formed, Lieutenant O'Brien had one of his pieces. The men were dismounted to occupy the different buildings and yards, while the horses were kept saddled and ready for any immediate service that circumstances might require.

"The long hours of watching and anxiety wore slowly away, and the uncertainty as to what had befallen the gallant fellows who were absent filled every heart with despondency. It was past ten o'clock, when a man . . . desired to speak with Colonel May. This man * communicated the important intelligence that General Miñon was not only within a short distance, but that Santa Anna himself, with an army of thirty thousand men, was at La Encarnacion *that* morning, and would attack General Taylor, at Agua Nueva, the following day.

"To stay at La Hedionda a moment longer was out of the question. Colonel May had all the regular cavalry of General Taylor's army, and a section of his artillery,—a number and description of troops that could not be spared in the event of an engagement; and it was instantly determined to make a forced march during the night, in order to join him before the battle should begin. The signal to advance was immediately made known to the enemy by the discharge of two muskets on the very eminence where it was believed poor Sturgis had fallen; and two or three new

* An extract from *Santa Anna's Report of the Battle*, given in a foot-note (p. 16) says that he was a deserter and that the "execrable treason of this infamous wretch frustrated the best combinations."

fires blazed up on the adjacent mountains. Every one supposed that they were intended to give General Minon intelligence of the moment when the column should commence its return, and that he had already arrived at the junction of the two roads, or was making rapid march thither, to cut it off. Everything was accordingly prepared for instant combat. A strong advance-guard was thrown far to the front, and flankers were sent out two hundred yards to the right and left, to prevent surprise. The artillery kept the road, ready to come into battery at the shortest notice, being supported on the right and left by the First and Second Dragoons, respectively, while the volunteer force brought up the rear. When the column had got well into the pass through the mountains, new signals . . . were made on their summits by the burning of fire-balls. Thus it moved on in the cold and the darkness, every man believing the next moment would find him in deadly encounter with the enemy, yet determined to cut his way to the support of the devoted little army remaining with our brave old general.

“Contrary to expectation, General Miñon did not make an attack, as he should have done. The night wore away, the deep defiles and narrow valleys were successively passed, and, before daybreak on the morning of the 21st of February, the column again joined the main army, after a march of sixty miles in less than twenty-one hours. . . .

“So far the expedition . . . had been exceedingly fortunate. It was now known beyond a doubt that the Mexican army was really near us, and meditating an immediate attack. . . . As every thing now depended on the issue of the expected battle,—as the glory of the American arms, our own lives, and whatever we had hitherto gained or might hope to achieve hereafter, would be involved in the disastrous consequences of a defeat, and all must be hazarded on making one bold stand,—it was determined, after

mature consideration, in order that the enemy's advantages should be diminished as much as possible, to abandon Agua Nueva, and to fall back on the position in front of Buena Vista. By this movement all his (Santa Anna's) purposes, based upon the expectation of resistance at Agua Nueva, were rendered abortive. But this masterly strategy of our commander, in his change of position, was then, as had been calculated, construed by Santa Anna into a precipitate retreat he indulged the hope that he could yet entrap, between two formidable portions of his army, what he imagined to be our panic-stricken and fugitive columns. Thus, by General Taylor's falling back to Buena Vista, he caused Santa Anna to become inspired with the hope just mentioned.

"No calculations could have had results more fortunate than those of General Taylor. Santa Anna had cherished the vain belief that his antagonist remained totally ignorant of his movements his own place and condition were perfectly known, while he himself remained, as he unwillingly admits, entirely in the dark as to those of General Taylor, whose retrograde and apparently confused and hurried march decoyed him into what he has since termed a Thermopylae. He was, therefore, singularly unfortunate in thus having the scene of his anticipated engagement so suddenly, unexpectedly, and, as it were, mysteriously changed from a known to an unknown point. Nor was he less so as to the *time* he had selected for it. If, in the whole year, there be one day, above all others, when the heart of an American is naturally animated by the purest sentiments of patriotism . . . that is the day which gave birth to the *Father of his Country*. But it was on the morning of Washington's Birthday, that Santa Anna indulged in the delusive hope that an army of Americans, unmindful of its sublime associations, and recreant to their country and their name, had basely fled before him.

"It was eight o'clock when the 'long roll' called our men to arms. . . . General Taylor had not yet returned from Saltillo, whither he had proceeded, on the evening of the 21st, with a small force, to make dispositions for its defence. General Wool, therefore, being next to him in rank, commanded the troops during his absence, and now gave the order to move forward to the battle ground. It was received with three hearty cheers, when the regiments and corps broke into column, and each, to the time of some lively air, moved rapidly off to its position.

"In the mean time, Santa Anna's cavalry came thundering along the valley of La Encantada, and down the road through the Pass. . . . The first evidence it received that any check would be offered to its onward course to Saltillo was the sight of Washington's Battery of eight pieces, which had been directed by General Wool to occupy La Angostura, and was then advancing over the crest of a ridge, and descending the slope of the road leading to that position; and of the First Regiment of Illinois Volunteers, which was already on the ridge on the left of it. As soon as the enemy discovered this force, and before he had come within range of Washington's guns, his bugles scounded a halt. . . .

"By this time General Wool had placed our troops in their several positions, and the following was the order of battle for the 22d of February. Captain Washington's Battery occupied the road to La Angostura, supported by Colonel Hardin's First Regiment of Illinois Volunteers, posted, as before remarked, on the elevated tongue of land which extends from that point to the plateau. . . .

"A short time afterwards, the whole of the Mexican army had come up and been formed upon their ground. . . . There was a small eminence on his left, directly upon the road, and in front of Washington's Battery, which the beautiful battalion of Leon was ordered to occupy . . . a

movement was made on the enemy's left, which induced General Taylor to order a corresponding one on our right. Accordingly, Captain Bragg's Light Battery, with Colonel McKee's Regiment of Kentucky foot Volunteers as a support, was sent across the stream, to occupy a position between it and the mountains on that side, and somewhat in advance of the Battery at La Angostura.

"Captain Washington had already detached two of his pieces . . . when he was asked by General Wool, if he could spare yet another. 'Yes,' said he. 'But what will become of this key to our position, if you are deprived of three of your guns?' '*I will defend it,*' was his gallant reply; and he immediately detached Lieutenant O'Brien, then commanding his first section, with another piece. When this gun was joined to the section already on the plateau, Lieutenant O'Brien took command of the whole; the Second Regiment of Indiana Volunteers being ordered up to sustain him.

"At three o'clock precisely, the enemy opened the battle by firing a shell from his howitzer at this part of our lines The fighting in this quarter, together with an occasional cannonade, directed by the enemy at the troops on the plateau, constituted the action of the 22d; the two armies not becoming regularly engaged on that day. At dark, a shell was thrown into the air by the enemy, as a signal for his light division to cease the contest. The loss on the American side during this day's contest was very trifling, four men only being wounded; while that of the Mexican army was over three hundred, in killed and wounded.

.. . . .

"Until eleven o'clock on the evening of the 22d, the weather was quite mild; but at that hour a cold wind began to blow, and the sky, which before had been thickly overcast, became filled with dark and heavy drifts of clouds, which now and then let down slight showers of rain, more

particularly up the mountain on our left. There the men suffered extremely from the cold. They gathered together the trunks of the *yuca* and the dry stalks of the *sotol*, and built themselves fires. All the rest of both armies remained in position, and slept upon their arms without fires.*

"About two o'clock in the morning of the 23d, some of our advanced piquets were driven in; and, between that time and daybreak, the light division of General Ampudia was re-enforced by two thousand infantry from the divisions of Generals Lombardini and Pacheco. Many of Ampudia's command, when it had thus been augmented, clambered along near the summit of the mountain, and succeeded in gaining elevated positions to the left and rear of our riflemen. It was also in this quarter, at the very first dawn of day, that the battle of the 23d commenced.

"General Wool, perceiving that the strength of the enemy in that direction was much greater than on the evening before, immediately detached Major Trail, of the Second Illinois Volunteers, with another small battalion of riflemen, including Captain Conner's company of Texas Volunteers, to re-enforce the command which had there engaged the enemy with much spirit, and, although contending with nearly eight to one, continued to maintain very handsomely its own part of the mountain. It was soon assisted, likewise, by Lieutenant O'Brien, who, with the Second Indiana Volunteers, had remained at the upper edge of the plateau for the night. His pieces were one twelve-pounder howitzer, one six-pounder gun, and one four-pounder. Just at sunrise, as great numbers of Ampudia's light troops poured down into the ravine which divided their slope of the mountain from the one occupied by our riflemen, he pushed

*In our position we passed the night, which was absolutely infernal, owing to the cold, rain, and wind, which last almost amounted to a hurricane, while we had neither food nor fuel."—*Mexican Engineer's Report*.—Carleton, p. 49.

forward his howitzer, and, although the distance and elevation were very great, succeeded in throwing directly into the midst of them some six or eight spherical-case shot, which exploding just at the proper time, did immense execution. Up to this moment the discharge of the enemy's musketry on the side of the mountain had been incessant; but, at the bursting of the first shot, it completely ceased for several minutes, his troops being occupied in climbing still higher up and out of range. The accuracy and effect of Lieutenant O'Brien's firing on this occasion were so admirable, as to call forth the cheers of our whole line.

"In the mean time, the chief of Santa Anna's staff, General Micheltorena, succeeded in planting a battery of eight-pounders at the upper termination of the elevated ridge already spoken of as lying between our position and that of the enemy, from which point he had a plunging fire on the plateau. His first efforts were against the pieces under Lieutenant O'Brien, but the distance was so great, that the latter did not attempt to answer him.

"While the battle was thus opened and continued by the small force on our extreme left, the rest of our troops, under the direction of General Wool, were placed in their final position.....

"The Mexican army was formed in three columns of attack.....The troops under General Ampudia were to compose the third, destined to sweep the mountain, to turn our extreme left, and then, in conjunction with the second, to fall on our rear.....

"These arrangements, on both sides, completed the preliminaries of the grand conflict. While they were in progress, our riflemen and Ampudia's force continued hotly engaged, and the enemy's battery of eight-pounders kept up a steady fire upon our troops on the left of the plateau.....

".....Inspector-General Churchill rode to the left of the plateau, and informed General Lane that the enemy was

then coming up, and across the main ravine in front. General Lane, at this moment, was the ranking officer on the plateau; as General Wool had a few minutes before gone down to Angostura General Lane, therefore, immediately ordered forward Lieutenant O'Brien, with his three pieces of artillery, and the Second Regiment of Indiana Volunteers to support him. This force advanced over two hundred yards in front of all the other troops, and, having turned the head of the third gorge, was halted; when Lieutenant O'Brien placed his section in battery General Lane's infantry had hardly completed its line, before it was opened upon by the Mexicans, then distant about two hundred yards. They were answered with promptness and great effect; and Lieutenant O'Brien's guns, which were admirably served, swept down whole platoons of them at a discharge. The disparity between the two forces then engaged was at least ten to one in favor of the enemy; and General Lane, in addition to the first of the troops in his front, was nearly enfiladed by the eight-pounder battery on his left, which had now got so completely the range, that almost every shot took effect in his ranks. Notwithstanding this, he continued the unequal conflict for twenty-five minutes. During that time, the front lines of General Pacheco's division were repeatedly thrown into confusion; the whole of the new corps of Guanajuato, which formed its advance, being either killed or dispersed. But, by his successive formations, he was enabled rapidly to supply the places of those destroyed, and to present a continuous sheet of fire. General Lane now determined to get out of the range of the battery on his left, by pushing still farther down the ridge; hoping, at the same time, to force General Pacheco back into the ravine. He, accordingly, directed Lieutenant O'Brien to limber up, and advance some fifty or sixty yards farther to the right and front; which being promptly done, the pieces were again placed in battery and commenced the slaughter.

"At this time, General Lane, being himself on the left of the Second Indiana Volunteers, which were also to move forward and sustain Lieutenant O'Brien, had the mortification to see the companies breaking off, one by one, from the right, and retreating in great confusion; Colonel Bowles, who commanded the regiment, having given, without his authority or knowledge, the order, '*Cease firing, and retreat!*' nothing could have been more unfortunate. For if General Lane's purpose had been promptly responded to by this regiment, which up to that moment had behaved with great gallantry, it is more than probable that General Pacheco's division would have been cut up in time to allow us to engage with our other and fresh troops that of General Lombardini, before he could have crossed the ravine above and gained the plateau. *

"General Lane and his staff endeavored, by every possible inducement, to rally the men again, but all without avail. They precipitately fled, leaving the intrepid O'Brien, and his gallant subordinate, Lieutenant Bryan, entirely without support. For some minutes they held on to their position, single-handed; their pieces, charged with two canisters at a time, sending scores on scores of the enemy into eternity. The Mexicans, however, maintained their ground with great spirit, and soon cut up Lieutenant O'Brien's men and horses to such a degree, that, when he was finally pressed upon by the whole of the immense force arrayed against him, he was compelled reluctantly to limber up two of his guns, and retire from the point he had so nobly defended. He was obliged to leave the other piece,—the four-pounder,—teries still in active operation on the plateau, the point of and horse belonging to it had been either killed or disabled. The position of the bat-

* The author here inserts a foot-note which reads thus: "It is but justice to state that, among officers of long experience, the belief is entertained that the prime fault was one of rashness and want of judgment in placing this force in a position which, they contend, neither this nor any other regiment could have maintained."

teries still in active operation on the plateau, the point of land on which Colonel Hardin had thrown up a parapet, and Captain Washington's position at La Angostura, were at this moment the only portions of the ground we first occupied, from which we had not been driven.....The aspect of affairs was now most gloomy, and our condition most critical.....But the idea of yielding the day so long as there was a man left to fight, never, for a moment, came into the mind of our determined leader; and, in this indomitable resolution to compel fortune to favor our side, he was seconded by men, true as the steel they wore, and firm and unyielding as the mountains around them.....While all this was taking place to the left and rear, the battle raged with desperate fury on the plateau. This great centre of the conflict was now under the eye and immediate direction of the respective commanders of the two opposing armies.....

"Lieutenant O'Brien had by this time come back on the plateau once more. He had been obliged (not having a single cannoneer to work the guns) to go down to La Angostura with the section he had been able to bring off, in order to procure a fresh one of two six-pounders, which Captain Washington gave him in exchange.....So that there were now eight pieces on the plateau alone.

"As our left was now the most seriously menaced.....General Taylor ordered Captain Sherman and Captain Bragg, each with a section of his battery, to proceed there and strengthen it. This left on the plateau Lieutenant O'Brien with his two pieces, and Lieutenants Thomas and Garnett, each with one. As occasion seemed to render it necessary, the fire of these four guns was directed, now toward the front, now toward the battery at the head of the plateau, and now toward the heavy masses threatening our left and rear, and always with marked effect.....These pieces had the enemy's eighteen and twenty-four-pounder battery directly opposite to them.....

"Had the enemy at this time brought up his powerful reserve.....it would have required all our artillery under Sherman, Bragg and O'Brien, and the infantry then on the plateau to maintain it" (this position) "Colonel May, with the two companies of the Second Dragoons, Pike's squadron, and two pieces of artillery, under Lieutenant Reynolds, was ordered by General Taylor to proceed rapidly to the rear to support that point. Both (of these pieces of artillery) belonged to Sherman's Battery; the howitzer which French had, and which Lieutenant Garnett afterwards commanded temporarily, being one. This left only three upon the plateau;—two under O'Brien, and one under Thomas.....

"All this time the fighting on the plateau was continued with but slight intermissions, yet without any important advantage being gained by either side. The enemy's batteries in front, except at short intervals, kept busily at work..... Our three pieces on the plateau likewise directed, for the time being, their fire upon the masses now giving way before this combined attack and advance of our entire strength in rear of that position. Meanwhile the fire of the eighteen and twenty-four-pounder battery of the enemy was concentrated on our corps moving up towards the mountains, and nearly enfiladed their lines. It was a fine battery, and the havoc it made in our ranks was a melancholy evidence of the skill with which it was served. But neither the effect of its heavy copper-shot, frightful as it was, nor the continuous fire of musketry from those now falling back, could retard the steady advance of our troops. They swept onward toward the mountains like a seine, and gathered this portion of the enemy's force into a sort of *cul-de-sac*, from which it seemed impossible for it to escape. The Mexicans who were thus hemmed in, were played upon by no less than nine pieces of our light artillery at the same moment; being the centre of a cross fire from Reynolds'

pieces to their right, and O'Brien's and Thomas's pieces on their left, while Sherman and Bragg were tearing them up in front.

..... "Santa Anna caused his eight-pounder battery to be moved down to a point nearer the plateau; and his reserves, under General Ortega, were ordered forward, and formed in the same ravine which had been occupied by General Pacheco in the morning. This large body of fresh troops was strengthened by those of the first column of attack, by the Battalion of Leon, and by the Eleventh Regiment of Infantry. The whole force was then placed under the command of General Perez, and directed to move forward. The approach, concentration, and disposition of this force, could not be seen from any part of the ground we then occupied; therefore its strength, proximity, and the point it menaced, were, for the present, equally unknown. But, to be prepared for any emergency, General Taylor sent orders to the left, the moment the Mexican right had effected its escape from that quarter, for all our troops there to come forward, as quickly as possible, to the plateau. They were now already in motion; our cavalry and artillery being obliged to go nearly down to the road to avoid the ravines, whilst the Mississippi and Indiana troops were moving directly across them.

"While the enemy's cavalry and infantry, which our left had thus signally defeated, was moving in retreat along the head of the plateau, O'Brien's and Thomas's pieces were advanced well to the front, and then came into action, and opened a heavy fire on them; and Colonels Hardin, Bissell, and McKee, with their Illinois and Kentucky troops, dashed gallantly forward in hot pursuit. The powerful reserve of the Mexican army was just then emerging from the ravine where it had been organized, and coming forward on the plateau, opposite the head of the third gorge. Those who were giving way rallied quickly upon it; when the

whole force, thus increased to over twelve thousand men, came forward in a perfect blaze of fire. It was a single column, composed of the best soldiers of the Republic, and having for its advanced battalions the veteran regiments. The Kentucky and Illinois troops were soon obliged to give ground before it, and to seek the shelter of the second gorge. As the Mexicans pressed on, O'Brien and Thomas opened upon them with canister, instead of round and hollow shot. Being very close, the destruction of life caused by their three pieces was immense. The advance of this column, however, was not retarded; for they were troops of the old line, and were accustomed to blood." (Here follows a graphic description of the fight that ensued and of the dreadful slaughter of our soldiers in the gorge. But we pass on to that portion of the recital which more immediately concerns our undaunted young artillery officer. Captain Carleton goes on to say : *)

"Simultaneously with all this, the other portion of the enemy's immense force continued to advance diagonally down the plateau, toward the very point occupied by the commanding General. There was nothing to impede their progress but the artillery under Lieutenants O'Brien and Thomas. The former of these officers, with his two pieces, was about a hundred yards to the right and in advance of the latter; and both, though unsupported, fell back no faster than the recoil of their guns would carry them. They knew our troops were hurrying up from the rear, and that, if they could retard the enemy's course but a few minutes longer, the tide of battle, now setting so heavily against us, might once more turn in our favor. Sherman and Bragg were urging on their batteries with whip, spur, and even with drawn sabres; the dragoons were coming on with them; while to the left, Davis and Lane, with their riflemen and infantry,—the men with traile'd arms,—were advancing, at

* P. 112, etc.

a run, over the ridges and ravines; the awful fire of musketry on the plateau, and down around that dismal gorge, proclaiming with fearful eloquence the necessity of their speed. Closer and closer pressed the Mexicans. O'Brien saw that, if he limbered up in time to save his guns, the enemy would carry the plateau before our other light artillery could get to it; but that, if he stood his ground and fought them until they were lost, there was still a chance remaining to retrieve the fortunes of the day. It was a most critical moment, and his a most perilous situation. On his choice there rested infinite responsibility. His decision, under the circumstances, was stamped with more of heroism than any other one act of the war. *He elected to lose his guns.*

"Still onward came the Mexicans. O'Brien's men were fast falling around him; he was himself wounded; already two horses had been killed under him, and the third was bleeding; besides, those attached to his pieces and caissons were nearly all down and struggling in their harness. He looked back and saw that the troops in rear were now nearly up, and encouraged his little handful of men to continue their exertions. The cool and intrepid Thomas, on his left, kept busily at his work, and was likewise suffering most terrible loss. Still the Mexicans came on, and were now almost up to the guns, which were pouring into them canisters on canisters of musket balls. No troops could have behaved better than they did. There was no faltering. The wide gaps opened through their ranks were immediately closed up, and the men still pressed on. Now nearly every cannoner was down. O'Brien looked back once more, and, thank God! Bragg's Battery, which was leading, was just at that moment coming into action; Sherman and the dragoons were following rapidly up, while Davis * and Lane were

* Colonel Jefferson Davis, in command of the First Mississippi Regiment. Captain Carleton pays a glowing tribute to these riflemen and to their able and dauntless leader.

just bringing their riflemen and infantry out of the last deep ravine upon the plateau. His pieces were nearly loaded again; it was slow work, the four or five men about them being so weak from loss of blood. But he was determined to give the Mexicans one more round; and he did so; it was, as one might say, right in their teeth; and then he, and the few crippled fellows who had survived the carnage, hobbled away. While those of the Mexican army nearest the guns closed in on them, and, having cut the dead and dying horses clear, limbered up, and then, by hand, rolled the pieces away, the rest continued rapidly on, their speed being now accelerated to a run." (Captain Carleton tells us further, in a foot-note:) This was the manner in which Lieutenant O'Brien 'turned over' (to use a professional term for the transferring of property from one to another) these two celebrated trophies to the Mexican army. They were afterwards recaptured by the gallant and lamented Captain Simon H. Drum, of the Fourth Artillery, at Churubusco. It is somewhat remarkable that a company of the very regiment to which they belonged should have retaken them. Speaking of the time when they were recovered, General Scott says: "Coming up a little later, I had the happiness to join in the protracted cheers of the gallant 4th on the joyous event; and, indeed, the whole army sympathizes in its just pride and exultation."

With this quotation we will bring to a close our lengthy extract from Captain Carleton's *Battle of Buena Vista*. A perusal of the book will lead one to concur in the opinion expressed by the Secretary of War, W. L. Marcy, in a letter to Major General Z. Taylor, of date April 3, 1847: [Given in the Appendix of Carleton's history.] "It will ever be a proud distinction to have been in the memorable battle of *Buena Vista*."

A clipping from a Louisiana newspaper of April 5, 1847, states: [We are indebted for this clipping, as well as for

Carleton's history, to the courtesy of Major O'Brien's son, Mr. John F. O'Brien, of Louisville, Kentucky.] "On Tuesday we conversed with a gentleman who was present at the battle of Buena Vista. . . . he related to us much interesting memoranda. . . . The three guns which the Mexicans took were only yielded by Lieutenant O'Brien after a desperate resistance. Two of his horses were killed—the carriage wheels of one (of the guns) were broken—and the men attending the guns were all, but one sergeant, shot down. General Taylor complimented Lieutenant O'Brien on the field for his bravery."

We have seen in his military history (already printed in these pages) that O'Brien was "Brevetted major February 23, 1847, for gallant and meritorious conduct in the battle of Buena Vista, Mexico."

Many years after the Mexican War a bill was presented to Congress asking that Agatha O'Brien, widow of Brevet-Major John P. J. O'Brien, be granted a pension. The *Report* (accompanying "Bill H. R. 3166") contains two interesting letters addressed to the Representative from Alabama, the Honorable H. A. Herbert. The first is from General Sherman, the second from Brevet Major-General H. W. Benham, both of the United States Army. General Sherman's reads as follows:

HEADQUARTERS ARMY OF THE UNITED STATES,
WASHINGTON, D. C., January 24, 1878.

DEAR SIR:

I know you will pardon my seeming delay in answering your letter of January 18, when you know the time has been utilized in preparing the inclosed paper, "Military history of Brevet Major J. P. J. O'Brien, Fourth Artillery," which will, I think, materially assist you in your laudable purpose of securing a pension to the widow of O'Brien. Personally I know little of O'Brien, but indirectly, from mutual acquaintances, much. He was familiarly known as

Paddy O'Brien, being full of intelligence, wit, and a courage which made him universally beloved. I heard General Bragg say that O'Brien at Buena Vista did more to secure a victory to our arms than he (Bragg) himself. O'Brien was lieutenant to Captain Washington, whose battery held the gorge of Buenaventura. In the progress of the battle one section of two guns under Lieutenant O'Brien was detached to the mouth of a lateral ravine, up which Santa Anna made his last final "charge." O'Brien stood by his guns, firing incessantly till they were literally overrun, losing the guns, and saving only a few of his men. But the noise of those guns and the delay caused by them gave General Taylor the time necessary to collect at the head or debouch of the ravine the force, including Bragg's battery, which stopped that column and turned it back, which was the end of the battle of Buena Vista. I was not there, but I have the above from eye-witnesses, and I believe all the facts are of record in a trial demanded by O'Brien of a court of inquiry into the cause of the loss of those "two guns." Had this occurred in France, O'Brien would have been honored and rewarded in life; but he was not. In the ordinary routine of military service he was afterward killed by the great enemy of man, cholera, at his post of duty. His widow is the widow of the nation, and no generous man who knows the facts will hesitate to provide for her in her old age that maintenance which is a fair inference of a contract to provide for the widow and orphan made so in the service of the government. I have indorsed her petition, and beg you to advocate and plead for it in the great council of our nation.

Truly, &c.,

W. T. SHERMAN, *General*.

Hon. H. A. Herbert,

Representative Second Congressional District Alabama.

Washington, D. C.

General Benham's * is as follows:

NEW YORK CITY, February 23, 1878.

DEAR SIR:

I notice in the Army and Naval Journal of *this day's date*—just thirty-one years after the struggles of the noble O'Brien upon the field of Buena Vista—an effort on your part for the aid and relief of the wants of the widow of that hero, sustained, as it appears, by a letter so characteristic of the warm heart of our honored Army chief; and though an entire stranger to you, sir, I have felt that I, too, might add my testimony acceptably, as one knowing O'Brien perhaps even better than our General did. For though *they* did not "wear the grey" together, I was a cadet with each of them; and I was present on the days of Buena Vista, and *knew* the facts of which General Sherman writes you. And, though never thrown by service into terms of intimacy with O'Brien, I often met him as to know his worth, as one of the finest intellects, as one of the bravest and most judicious soldiers, and of the purest and most noble and delicate personal character that ever honored our Army. But he has lived and died almost unknown to the country from the ever-retiring modesty of his true worth and pride of character.

"That his intellect was of a high order, and not left to rust in garrison idleness, is shown by his treatise published on court-martials or military law, a standard work. † And that he was the hero that I name him, and has merited the report given in the court of inquiry, which all his friends then urged him to ask for, as a guard against possible slanders for the loss of his guns—a report that expressed the

* In Carleton's *History of the Battle of Buena Vista*, p. 140, it is said: "Lieutenant Benham, of the same Corps (of Engineers), was always in advanced positions, and consequently always in danger. He performed his duties with great credit, and had the honor to be wounded."

† The title of Captain O'Brien's work reads: *A Treatise on American Military Laws, and the Practice of Courts Martial; with suggestions for their improvement.* By John O'Brien, Lieutenant in the United States Army. Philadelphia: Lea and Blanchard. 1846.

belief that his holding them till the last moment *had thereby saved us from great disaster*—you, sir, can well judge, from the very brief statement of facts that I can give you as coming partly under my own eye even.

In the morning of the main battle of Buena Vista, February 23, 1847, O'Brien, with his *half-battery, three guns*, held the most advanced position on the right front of our main battle-field, where, with the Second Indiana Regiment as a guard, he enfiladed the most advanced hill-spur and the best means of approach of the Mexicans; and, having cleared that long spur hill and kept them at bay for a half hour or more, he ordered his guns to "limber up," *to advance*, with the object of clearing this spur more effectually, *as he told me himself*. But the fatal mistake of the colonel of this supporting regiment, who, as the horses of the battery necessarily faced to the rear to limber up even for advancing, in the belief he had that O'Brien wished to retire, at once gave the order for the retreat of his men, which forced the withdrawal of the guns instead of their being advanced, as O'Brien intended, and the Mexican infantry and cavalry immediately swarmed over the front of the plains to the main battle.

And later in the day, when the gallant Hardin led a charge of some twelve hundred men of his own Illinois and McKee's Kentucky regiments into a virtual ambush of some seven thousand Mexicans, by which those regiments were for the time all but annihilated, it was O'Brien's guns *alone* that stayed the surging tide over the field until the five guns of Thomas W. Sherman and of Bragg came up to cross their fire in his rear, and the brave O'Brien limped away *with one wounded man only*, as he told me—all that was left with him of his section-men; and as Lieutenant (now Major-General) Franklin, of Hartford, Conn., saw it, a single Mexican officer went to the lead horses of one of the guns, and by the bridle led off that gun, *captured it*, while we had

not a single bayonet near to protect it. Well might the court of inquiry say, as they did, that this resistance to the very last moment, though at the sacrifice of these guns, against the overwhelming force, as men stated to me, "*of twenty deep*," gave time for the arrival of Sherman and Bragg before the Mexicans could sweep over the whole plain, and "thereby saved the day," in the words of General Taylor's report. I cannot add more to this statement, unless to say that the widow of this gallant hero will have less than justice with less than the usual pension of a general's widow from a Congress representing *both* the North and South of this country, as did that, our then most bloody field — where I grasped in condolence the hand of the wounded colonel of the First Mississippi Regiment, [Colonel Jefferson Davis] who had one hundred of his men put *hors de combat* out of the three hundred he led into battle, as this colonel, since so conspicuously known, lay in the same tent side by side with the dead Hardin, just recovered from the slaughter of nearly two hundred men of those *he* had led in that fatal assault—whose rebound, but for O'Brien's guns, might have cost us all our lives by the four thousand ranchero-murderers in our rear, who would have followed the example of Santa Anna's troops, *if not his orders even*, upon the field of Buena Vista, who slaughtered every American who fell into their power, *with one exception only*.

Very respectfully, sir, you most obedient,

H. W. BENHAM,

Brevet Major-General, United States Army.

Hon. H. A. Herbert,

United States House of Representatives, Washington,
D. C.

Again we have additional corroborative evidence of Major O'Brien's well-deserved reputation for valor in the obituary notice of his grandmother, Mrs. Margaret Mc-

Donogh, already quoted in the Memoir of her son, Lieutenant McDonogh. It is of much earlier date than the above letters but they were given precedence because their authors were military men and of national renown, whereas the writer of the obituary did not reveal his name. The portion of the notice that refers to O'Brien reads thus: "Captain O'Brien was worthy of such an uncle. At Buena Vista he manifested the same unqualified bravery. He is ranked in the official report of this important battle, among the first of the subordinate officers who, in every situation, exhibited conspicuous skill and gallantry, and pre-eminently at a most critical moment, when the Illinois and Kentucky infantry had engaged a greatly superior force of the enemy,—evidently his reserve,—and were likely to be overwhelmed by numbers, O'Brien then, with two pieces, his infantry support being entirely routed, sustained the heavy charge of the Mexicans, almost to the moment that Captain Bragg was ordered into battery. Here, then, is linked the intrepid and unflinching bravery of O'Brien with those memorable discharges of canister from Bragg's artillery, which caused the overwhelming body of Santa Anna's army, at the muzzle of the pieces, to hesitate and draw back, and saved the day.

"Such were the grandson and the son of Mrs. Margaret McDonogh. Few mothers have a hero for a son; fewer have more, and fewest have such disinterested ones as this gentle Christian mother"

Up to this point the testimony as to Major O'Brien gallantry in the field has for the most part been adduced from those whom death has claimed; we have a further witness, a cotemporary of that officer, one who still survives and adds his quota to the hero's praises. The venerable Archbishop of Cincinnati, William Henry Elder, was asked if he recalled the O'Brien episode at Fort Monroe. In reply he wrote (on March 5th, 1901, that): "The only distinct

* From the *Public Ledger*, August 21, 1851.

incident that I remember occurred at the Battle of Buena Vista. The Mexicans were pressing so hard the position of his artillery battery, that he sent to General Taylor an urgent demand for reinforcement. The story ran that the General answered 'he had no reinforcements,—but he would reinforce him, himself.' Accordingly he rode over, and encouraged the Captain to hold fast. The conclusion was, that after the battle, O'Brien made his way to Taylor and 'with almost tears in his eyes,' told him he had lost his battery. Taylor answered: 'Yes, Captain: but you have saved the battle.' "

This statement establishes the fact that the credit given to O'Brien for valuable action at Buena Vista was not confined to the circle of his fellow-combatants and his family and friends. The tribute, written after the lapse of fifty-four years from the date of the combat, is as creditable to the revered Archbishop's powers of memory as it is to the prowess of the young officer who "saved the day."

The guns which figure so largely in all the accounts of O'Brien's successful tactics at Buena Vista, still remain, mute but eloquent witnesses to perpetuate his memory. At the entrance to the Commandant's Office at the United States Military Academy, West Point, may be seen two bronze field pieces, bearing the following inscription:

O'BRIEN.

"Lost without dishonor at the battle of Buena Vista, by a company of the Fourth Artillery.

"Recaptured with just pride and exultation by the same regiment at Contreras."

WINFIELD SCOTT.

DRUM.*

* Lieutenant John P. J. O'Brien was in command when these guns were lost; Captain Simon H. Drum when they were recaptured not "at Contreras" as the inscription says, but "at Churubusco," according to Carleton. These actions took place August 19th and 20th (1847) respectively.

For a copy of this inscription I am indebted to the courtesy of Colonel Albert Mills, Superintendent of the Academy. But the copy having met with a mishap, a duplicate copy was most kindly furnished me by Dr. Alexander N. Stark, U. S. A., now on duty at West Point. General Scott, whose words are quoted in the inscription, entertained the highest opinion of the value of West Point training, though his own had not been received there. From an article written for the Philadelphia *Public Ledger*, (June 7, 1902,) we learn that "General Scott caused the Academy to be selected as the repository of the flags and guns captured during the War with Mexico;" and that in one of his letters he gave expression to his appreciation of the West Point graduates in the following tribute: "I give it as my final opinion that but for our graduated cadets the war between the United States and Mexico might, and probably would have lasted for more than four or five years, and at the first more defeats than victories fallen to our share; whereas, in less than two campaigns, we conquered a great country and obtained peace without the loss of a single battle or skirmish."

For many years these cannons were popularly known among officers and cadets as "O'Brien's bull-dogs."

There is little more to tell. Details of the few remaining years of Major O'Brien's life are meagre. We turn to the official account of his career once again. We there read that from June, 1846, when he left Carlisle Barracks, Pa., he was "in the field, Texas, and in the war with Mexico (engaged in the battle of Buena Vista, February 22 and 23, 1847, where he was wounded), to March 12, 1847; on quartermaster's duty in General Taylor's army in Mexico to September, 1847; at Camargo, Mexico, to July, 1848; at Saint Augustine, Fla., to September, 1848; at East Pascagoula, Miss., to December, 1848; at Lavaca, Tex., in 1849. Died at Indianola, Tex., March 31, 1850, of cholera, aged 32 years."

Thus the end came. Not in the excitement of the battle-field; not where earthly glory and applause await the victor; not where the roar of cannon, and the bursting of shells deaden the sound of Death's dread footsteps; not where the example of fellow patriots spurs on the soldier's ardor and makes him indifferent to all but his country's fame! No fair fight; no openly declared enemy; no magnanimous victor! Only a stealthy foe, creeping up unawares and shooting his poisoned dart from ambush; the stricken one to linger for hours in pain; separated from all most dear to him on earth; this the tragic, the pathetic close of the life of John O'Brien. Such the worldly point of view. Looked at in another way, that is from a Catholic's standpoint, the end left nothing to be desired. Where and when the creature becomes impotent to help a loved one, there and then the Creator throws around the cherished soul the ramparts of his omnipotence. The stricken soldier, true to the teachings of his childhood, loyal to the birthright of his race, turned with longing to his spiritual mother, the Holy Catholic Church and asked her aid; and she, ever tender and loving, was there at his death-bed to minister to him, to soothe his last hours, to furnish him with the weapons that would make him invincible and the armor that would make him invulnerable, in the Christian's last combat; there to plead for help, for strength for him in his final struggle with Powers of darkness; there to summon mighty warriors from the angelic hosts to maintain the battle for him, and the victory won, to lead him into the presence of the Great Captain to receive reward exceeding great for his life-long allegiance. If the heart of the husband, the father, were restless, with longing for the absent wife and children, dearer to him than his own life, the soul of the Christian was satisfied. He passed out of the world, we are told, "without a sigh, regret, or struggle," and among the last words his lips pronounced were these: "Not my will, O God! but Thine be done."

These details of the closing scene are preserved in a faded newspaper clipping. The extract is headed "From Texas" and reads as follows: "Galveston papers of the 5th inst., have been received. The most interesting piece of intelligence and one that will cause a general feeling of regret, is the death of Major O'Brien, one of the gallant artillery officers whose heroism turned the tide of victory in favor of the Americans at the Battle of Buena Vista. We make the following extracts from the Galveston Civilian:

'We regret to learn that Major J. P. J. O'Brien, of the United States Army, died on Sunday morning last, at Indianola, of cholera. We have seen a letter to Rev. Mr. Hennessy of this city, from Captain Pratt of the United States S.* Mary Somers, giving an affecting account of the last moments of the gallant officer, now no more. He was attacked at 8 o'clock on Saturday evening, and lived but a little over nine hours after. Three hours after the first attack, he sent for a Catholic priest, from whom he received the last consolations of religion. Among the last words he uttered were, "Not my will, but thine, oh God, be done," and, as the letter states, "passed away without a sigh, regret, or struggle." Mrs. O'Brien is now at New Orleans, in ignorance of the melancholy occurrence. She is expected here by the Galveston, and Rev. Mr. Hennessy has been charged with the office of breaking the sad intelligence to her. A meeting of citizens has been called at Indianola, to testify their estimation of the deceased, who was esteemed as much for his private virtues, as admired for his public services.'

Another newspaper clipping, which has been kept by members of the family all these years, renders the account in this way:

"A Gallant Soldier Gone.—We have recorded by telegraph, already, the decease of Major O'Brien, U. S. A., at

* Meaning presumably *Steamer* or *Steamship*.

Indianola, in Texas, of cholera. As one of our townsmen, and as a brilliant ornament to his profession, his passing away deserves more than common mention. He received a portion of his education in this city and at Emmitsburg, and, at the age of fourteen, entered the Military Academy at West Point, where he graduated with high honor, and was subsequently tendered the Professorship of Mathematics in the Institution. Preferring active service, he was attached to the Fourth Artillery, then in service in Florida, and immediately joined the regiment. During several battles he displayed all the true qualities of a soldier, and won an honorable reputation. In July, 1846, he left Carlisle Barracks, in this State, with Col. Worthington's battery, [On the margin of the paper, the late John J. Maitland, of Philadelphia, a cousin of Major O'Brien, has written: "The Battery was Capt. Washington's not Worthington's. Jno. O'Brien was in command of it as First Lieutenant when I visited him at Detroit."] for service in Mexico, and participated in several battles there. On the march of Gen. Wool from San Antonio to Buena Vista, he was attached to his column, and during the great battle of Buena Vista, occupied, with his battery, an advanced and most dangerous position. Two horses were shot under him; the enemy almost charged up to his guns; but he maintained his post with unflinching bravery, and was, at last, carried from the field severely wounded. His gallantry on that eventful day won him the praise of his superiors, and the brevet of Major, which he eminently deserved.

"His demise will occasion many regrets here where he was well known, and justly estimated. The army has lost, in him, an officer who did it honor by the exhibition of every quality that is most admired; and our community, one who, by every act of his life reflected lustre on the city of his birth."

These the written records. On the tablets of memory are

inscribed these gratifying recollections of the Major's character. We are told that he was of a genial,* social disposition and was much loved by all who knew him; that while acting quartermaster at Indianola, Texas, he dispensed many charities in numerous ways to the poor and suffering of whom there were large numbers among the emigrants, and his memory was revered in the town for many years after death had claimed him.

For a quarter of a century the remains of O'Brien rested at Indianola. They were then by order of the Government removed, with those of his infant child, and on May 11th, 1875, were reinterred in the National Cemetery, San Antonio, Texas. Father and child now lie in one grave, numbered "359." It is marked with a flat stone slab, three by six feet, on which is the following inscription:

"In memory of John P. J. O'Brien, Captain and Bvt. Major, Quartermaster's Department. Born in Pa., 1818. Died at Indianola, Texas, March 31, 1850." †

Captain and Brevet Major John P. J. O'Brien was survived by a widow, a daughter Annie and a son John. After the death of her husband, Mrs. O'Brien resided in St. Augustine, Florida, her native city, until 1858, in which year, owing to the precarious health of her father, she removed to Havana, where she had numerous relatives. Mr. Ségui died in November, 1859, but, by the advice of her brother and son, Mrs. O'Brien with her little daughter continued to live in Havana, because of the disturbed state of affairs between the North and the South. Then came the War. She was soon cut off from all sources of revenue and even from news of her dear ones except when a letter

*He inherited these traits from his mother, who, the family tradition says, was of a cheerful, sunshiny disposition. Strange to say we can find no corroborative proof of these asserted bright characteristics in the early letters of either mother or son.

†For these details I am obliged to the efficient kindness of the Acting Quartermaster General, U. S. A., Washington, D. C., at whose request a copy of the inscription was sent me from the Superintendent of the San Antonio, Texas, National Cemetery.

got through on a blockade runner, which was not often. Thus left without means, Mrs. O'Brien and her maiden sister went up to the interior of the island where an aunt of theirs resided, and there they opened a school for young ladies. In this way the family was maintained in comparative comfort and little Annie was educated. When they finally returned to the States, July 1869, Annie could understand but could not speak her native language. In 1881, Annie O'Brien was married at Atlanta, Georgia, to Mr. W. H. Averette. She is now a widow and with her only child, a son, Ségui, resides at St. Augustine, Florida. Her mother, at present in her eightieth year, is with her. Their home in Texas was destroyed the first year of the war, and what property still remained to her, which consisted mainly in cattle, was swept away when Indianola was submerged and nearly destroyed by a tidal wave September 15, 1875.

Major O'Brien's son, John F. O'Brien, was born in Philadelphia, in 1841. His education was received at Spring Hill College, Mobile, Alabama and at Galveston, Texas. In June, 1859, he was appointed by Jefferson Davis (no doubt this appointment was made as a mark of esteem for the youth's father, with whom Colonel Davis had shared the hardship and the glory of the Battle of Buena Vista,) a cadet at large to the United States Military Academy at West Point. He resigned his cadetship in February, 1861, to enter the army of the Confederate States as lieutenant of engineers. His first assignment was to Charleston, S. C., where he completed the battery which fired the first gun at Fort Sumter. Later he was transferred to the artillery corps and commanded Castle Pinckney during bombardment. In 1862, Lieutenant O'Brien was promoted to a captaincy in the Adjutant General's Department and assigned to duty in Virginia on Brigadier General C. S. Winder's staff as adjutant general of the Stonewall Brigade in Jackson's command. He took part in the battles of Mac-

Dowell, Winchester, Luray, Front Royal, Cross Keys, Port Republic, Mechanicsville, Cold Harbor, Malvern Hill, Cedar Mountain, and many smaller engagements and skirmishes, and yet was never struck but once and then slightly; but he had three horses killed and two wounded under him. He was promoted to Major, in 1863, and served on General Beauregard's staff during the siege of Charleston. He was a prisoner of war for five months at New Orleans. After he was exchanged he served on Magruder's staff in Texas and Arkansas; later he surrendered and was paroled while on the staff of E. Kirby Smith at Shreveport, La., in 1865. (May 26th.)

His army experiences thus brought to a close, Major John F. O'Brien went to Havana where he remained until 1869. He then returned to the United States and entered the service of the Mobile and Montgomery Railroad as assistant engineer. Since that date he has occupied important positions on various railroad systems, including that of general manager of the Mexican National Railroad. Whilst acting in that capacity he resided for two years in the city of Mexico. His present home is at Louisville, Kentucky. In 1873, he was married in Greenville, Alabama, to Miss Mazyck. They have four children, two sons and two daughters. The eldest son was recently graduated from the Law School of the University of Virginia, and is now a member of the Louisville bar.

END.

SELECTIONS FROM THE CORRESPONDENCE

OF THE LATE

MARK ANTHONY FRENAYE.

FROM A. D. 1834 TO 1856.

FIRST SERIES.

[NOTE.—Mark Anthony Frenaye, for nearly forty years secretary and confidential agent of the Ordinaries of Philadelphia, having served in that position under Bishops Conwell, Kenrick, Neumann, C. SS. R., and Wood, enjoyed until his death a familiar correspondence with very many of the hierarchy and lower clergy of the United States. He died in Philadelphia January 4, 1873, and was buried from Holy Family (now Gesu) church in Cathedral Cemetery.

From the mass of letters sent to Mr. Frenaye—many thousands in number—we select for publication those that we believe will be of interest to the readers of these RECORDS.

Of this worthy gentleman and Christian, the deceased Dr. Shea relates that, "Having realized an honorable fortune in trade, he bestowed it on the diocese of Philadelphia, and for the last twenty years (this was in 1856) devoted himself to works of charity and the affairs of the Church. May his noble old age be long prolonged for the good of religion!"—(From *The Catholic Church in the United States*, etc., by John Gilmary Shea, N. Y. (1st ed.), 1856, p. 238.)

The following autobiographical notes were prepared by Mr. Frenaye at the request of his friend, the late Rev. Edward J. Sourin, subsequently of the Society of Jesus.]

[AUTOBIOGRAPHY OF M. A. FRENAYE.]

"A GLANCE AT THE LIFE OF MARK ANTHONY FRENAYE.

WRITTEN AT THE SPECIAL REQUEST OF HIS REVD FRIEND
FATHER ED. J. SOURIN AND GIVEN TO HIM.

"Born in the Island of St. Domingue, February 5th, 1783. In 1788 taken to France by his parents to be educated: this was a failure on account of the Revolution having swept away all the institutions of learning.

"The 9th of Thermidor saved his parents from the scaffold: during their imprisonment was confided to the care of

a trusty domestic of the family. About three years afterwards made his first Communion secretly, Religion being still persecuted. In July 1802 returned to the Island of his birth; found the yellow fever raging violently, carrying off all new comers, took it, was at the point of death, saved by a merciful Providence. October 29th, 1803 was taken by the negroes to be put to death, was saved by a coloured man, an officer in the army of the blacks. January 22d 1804, assisted by kind friends, made his escape on board a British frigate in the disguise of a midshipman, was carried to the Island of Jamaica where he was allowed to remain as a prisoner of war, & otherwise well treated.

"In June 1806 was pressed for the militia, refused to serve being on parole, was sent on board a prison ship in the harbour of Kingston July 4th, same year. Released from it by superior order, left the country and came to Philadelphia the September following. In next November found a situation as a book keeper to a rich silk merchant, found in him a true friend; two years after, had an interest in the concerns. April 25th 1812 changed his position in Society; that step, a few years afterwards, began, by degrees to snatch from his hand the deceiving prism through which he had, until then, seen the world. In 1820 bought lands in Alabama, then a wild country; went there, led a very rough life, fell dangerously sick, recovered, disposed of the lands advantageously, and in 1824 left that state, went to Mexico and remained 3 years in successful business, but at the sacrifice of his health which he has not recovered since. Alvarado and Vera Cruz, the graves of foreigners, were the seats of his labour. July 1827 came back to Philadelphia, went to New York, in early part of January 1828, determined to abandon his wandering life. Introduced to Bishop Dubois, went to Confession and on the 22d of the same month (anniversary of his escape from St. Domingue) had the happiness to receive Communion, after having neglected his Christian

duties for 26 years:—became a new man, no longer of the world. April 28, went to France to pay a visit to his mother (his father having died in Jamaica). May 1829 returned to the United States with the intention of settling finally in Philadelphia: Archbishop Hughes, then pastor of St. Joseph's Church, was his confessor, and when he built St. John's Church, he kindly offered him a *home* Pastoral residence. It was in April 1832. Archbishop Kenrick confirmed that *home* that had become so happy for him. Subsequently came Bishop Gartland and the Revd Father Sourin who were also very kind friends to him; and finally he hopes the Revd Jesuit fathers. Since 1832, under the protection of so many worthy friends, under their roof and enjoying their company *la paix du Seigneur* has been his happy lot: thanks be to God and blessed be His Holy Name!

November 1855.

"1861 July. The Jesuit fathers having unexpectedly withdrawn in May 1860, since that time I have happily found another friend and protector in the Revd Father Dunn, the present pastor of St. John's, also in his assistant pastors. Amen."

MR. JAMES RYAN, CATHOLIC BOOKSELLER OF
NEW YORK, TO MR. FRENAYE.

NEW YORK *April* 24th, 1834.

MR. M. A. FRENAYE

Dear Sir: I have received your letter respecting the "Ladies Mirror or Model of Piety." I will cheerfully sell on commissⁿ and will also use every exertion in disposing of as many of them as I can. If you want any small Prayer Books for the Orphan Asylum, I can furnish "The Catholic Christian's Guide to Heaven" arranged by the Very Rev. John Power, well bound with plates at three dollars per doz.

Yours respectfully

JAMES RYAN

426 Broadway.

[NOTE.—*The Christian's Guide to Heaven; or complete Manual of Catholic Piety*, was for many years the popular prayer-book of English-speaking Catholics. In 1856, the author of *A History of all the Abbeys, Convents, Churches, etc., particularly of the Hermits of St. Augustine in Ireland* (Dublin, 1856), states (p. 130) that "No other prayerbook in the English language has ever met with so much patronage as this. It has been printed in a large and small size, already about fifty times, to the amount of not less than 500,000 copies."

The Christian's Guide was compiled by the Rev. Dr. William Gahan, O. S. A., author of many works, of which a partial list is given in the above *History*, (pp. 129-131).]

THE SAME TO THE SAME.

NEW YORK *Sept* 27th 1834.

MR. M. A. FRENAYE

Dear Sir, I received your favour of the 18th of June and also yours of the 23rd instant. I had not the Catechism on the foundation of the Christian Faith that you ordered in your first letter. I sent the Sisters 60 copies of the Ladies Mirror & also 60 to John Doyle, 2 to the editors of the Catholic papers in this city according to your orders, of remaining copies (86) I sold 14, the rest I have on hands, for these I am willing [*to*] exchange at your terms the following books.

Companion to Sancy [*Sanctuary*] 40 cts.

Christian's Guide—per doz. \$3.50

Catholic's Man^l [*Manual*]—per doz. \$7.00

Pope & Maguire per doz \$8.00

Catechisms per doz 37½

Catholic Spelling B.*[ook]* doz \$1.50

Yours respectfully JAMES RYAN

MR. G. W. BIREN TO MR. ANTHONY FRENAYE.

PHILADA *August* 5, 1834.

Dr Sir In visiting your church on Sunday last in company with your Brother, I was much gratified in witnessing the innocence and happiness depicted on the countenances of the orphans attached to your highly creditable Catholic Institution. It struck me they would all be in need of the skillful operations of a Dentist, so that their permanent teeth should

be brought regularly forward in order in after life that they might possess the great blessing of a good sett. It would give me great satisfaction to be in any way instrumental to so desirable an object and will with pleasure take charge of their teeth, and perform all such operations as I may deem necessary to preserve those organs so requisite to our health and comfort, gratis.

Inclosed you have one of my cards containing the No. of my office where it will give me infinite pleasure to see you.

With respect I remain Yours &c

G. W. BIOREN.

BISHOP FREDERIC RÉSE, OF DETROIT, TO
MR. FRENAYE.

Respected & Dear Sir: I received your favor of the 22th Febr last desiring me to signify the disposition I wish to make of certain monies. I fear very much to trespass on your goodness and feel very sincerely obliged to you for your kind attention in this concern. As I will want all the monies above mentioned as soon as I will begin my episcopal visitation of the Diocese, which will be either in June or July I beg you to withdraw the sums when due and deposit them for me in the U. S. Bank, or in any other Bank which you know to be safe, so that I may be enabled to draw whenever it becomes necessary for to meet the different engagements contracted in my extensive missions.

Yours most respectfully,

FRED: RÉSE Bp of Detroit

Detroit 4th March 1836.

[NOTE.—Post charges on this letter marked *twenty-five cents.*]

ARCHBISHOP SAMUEL ECCLESTON, OF BALTI-
MORE, TO MR. FRENAYE.

BALTIMORE *June 21, 1837.*

My Dear Sir—Absence from the city & official duties

prevented me from sooner acknowledging your kind note. You did very well not to remit the amount of the enclosed draft, until it was forwarded to you.

Will you have the goodness to present my friendly regards to the Rev^d Mr. Hughes and pray him to remember his promise to send me some suggestions relative to a new edition of the Small Catechism.

Wishing you, My Dear Sir, every blessing

I am respectf^{ly} & truly y^{rs} in Christ

+ SAMUEL Abp. Balt.

[NOTE.—Post charges on this letter same as preceding.]

LIEUTENANT OWEN BURNS TO MR. FRENAYE.

U. S. SHIP FALMOUTH

July 16th 1837

My Dear Friend It was my intention to have written to you before, but really I have been so engaged since my joining this ship that I have not had the time even to prepare for the long cruise I am about to perform. I think it more than probable that we shall sail towards the latter part of this month. We are bound to the Pacific Ocean for three years on our return to the U. S. we shall circumnavigate the Globe, and visit most of the islands in the Pacific Ocean. It was my wish to have obtained the place of school master on board of this ship for the young man who is at present the French Consul's secretary, but I found on joining the ship that there was a school master appointed, much to my regret. You will be kind enough if you should see him to present my compliments to him, and communicate this intelligence to him.

My friend as regards the kind advice you gave me be assured I shall endeavour to follow it, let the consequence be what it will. I have at present many obstacles to contend with and will have for some time, but I always feel in the midst of them a consolation that I never experienced until I

became a Catholic. Your kindness to me will always be remembered with sentiments of the most lively gratitude and do not feel any hesitation in giving me your advice: I shall always be most happy to hear from you and previous to my sailing I will inform you how letters will reach me. Do me the favour to remember me most kindly to Mr. Hughes, Gartland, Chapron & Family and believe me

your sincere friend

OWEN BURNS.

MR. THOMAS HAYES TO MR. FRENAYE.

HOUSE REPRESENTATIVES

HARRISBURG *March 7th 38*

M. A. FRENAYE ESQ^E

Dear Sir I address you at the request of Mr Stewart Newal, in regard to the memorial of the sundry churches, praying for the remission of taxes on all churches within the city and county. A Bill of that character has been reported in this House but has not yet been acted on. One of a more general character has been reported in the Senate, and has passed thro Committee of the whole in that Body, which I have no doubt will pass this House also, but it may be some time before it comes here.

With respect

Your obt Svt

THOS HAYES.

[NOTE.—Outside of letter endorsed "Tho^s Hayes, H. R.," and addressed to Mr. Frenaye, "Care of Chapron & Nidlet."]

MR. WILLIAM RODRIGUE, ARCHITECT AND
CIVIL ENGINEER, TO MR. FRENAYE.

NEW YORK care of Rt Revd Bishop Hughes

May 13th 1838

My Dear Sir I received your letter 9th inst wherein I find you again request me to send you a sketch of the spire of St. John's Church, I must apologize for not sending it sooner.

I have been so situated lately that I could not well make it before, inclosed I send the sketch you wish.

With regard to my pew I must say that I don't know as yet, if I will find permanent employment in Brooklyn, and dont like to give up "mon pied a terre" at St. John's for it may be better for me to return to Philada.

How would you like to exchange my pew for a Vault? for my intentions were to get one, but at present I have not the means to get one, perhaps this would suit you better as you can not sell the Vaults and could get some cash cash [sic, repeated] by means of my pew, I would by this means loose [sic, lose] mon pied a terre and get *un* pied de terre.

Bishop Hughes is quite well and I think wrote to you a few days ago.

If you have not sold my stocks let me know perhaps I could sell them here to better advantage on acct of the exchange between the two places.

Adieu my dear sir I hope to be at Philada in a few days, my respects to Bishop Kenrick and to Mr. Gartland. Excuse me for the hurry I write for I am late for the mail, and believe me

Sincerely yours,

W. RODRIGUE

[NOTE.—On the first page of this letter is a drawing (in lead) of the spire, from the battlements up to the cross, with these words, "same h^t (*height*) as tower."]

BISHOP JOHN ENGLAND, OF CHARLESTON, TO
MR. FRENAYE.

CHARLESTON (S. C.) 25th July 1838

My Dear Sir I have great pleasure in acknowledging the receipt, this day, of your favor of the 19th with its enclosed document—for which I have to repeat my warm gratitude; especially do I feel under very great obligations to you for the exertions you have made under the circumstances that you describe. I know by my own experience that God gives great blessings at those moments when apparently in great difficulties & bereft of human aid we labour, as you are

doing, for *his* service. You will succeed,—but your perseverance must be tried by some obstacles.

Philadelphia has aided me by her example equally as with her money, and still more consoled me by the expression of sentiments so far above my deserts as you & other friends have conveyed to me— May God bless you and them—

Be good enough to add to your favors by communicating my thanks to the Rev Mess^{rs}. Reily, Barbelain [*sic*, but Barbelin] & Gartland, and to the congregations of St. Josephs & of Wilmington— And believe me to remain

With high esteem and much gratitude

Yours much obliged

+ JOHN, Bishop of Charleston

[NOTE.—On the outside of this letter the following, in Bishop England's hand: "Paid charge lock box No. 80 + J. Bp. of C."; then, in the postmaster's hand, twenty-five cents, thus, "25."]

MRS. MARGARET RODRIGUE TO MR. FRENAYE.

BROOKLYN Oct^r 6th 1838

Respected & dear Friend You must think us sadly remiss for having so long neglected to answer your kind letters, both of which were duly rec^d My object at present is not only to apologize for past neglect, but also to ask a new favour.—It is that you will be so good as to see Dr. Harris & ascertain of him whether a Mr. Gwynn, an Engineer of Virginia, who was taken sick on his return from N. Y. & obliged to stop in Phil^a is still there, or if he has recovered sufficiently to resume his journey.

You see mon bon Oncle, that altho' at a distance yet, I take the liberty of calling your good services into requisition. Mr. Gwynn is the brother of a Sister of Charity now on the Mission in N. Y. It was on his return from paying her a visit that he was taken ill & obliged to place himself under the care of Dr. Harris. Mr. G. arrived in Phil^a last Monday week, & on the same day wrote a few lines to his sister stating that the Dr had just ordered him cupped & that when

better & arrived at home in No Carolina he would let her know. Not hearing from him since, she is very anxious, fearing that [he] may still be ill.

As there are *two* Drs Harris, & my friend Sister Ignatius not knowing which is her brother's Physician, you can enquire of either respecting Mr Gwynn, when he left the city &c. An immediate answer will relieve his sister's uneasiness. & oblige your friend.

Mon bon ami we have long been expecting your promised visit, why do not affairs bring you oftener? I saw both Bishops a few days ago, both well & as usual very busy. We have enjoyed good health including *le petit bon homme* who promises to be a grand homme before very many years. Our kindest respects to Rev Mr. Gartland, & please to tell him that if he still has the *manche-a-Gigot* which W^m remembers seeing in his possession, & can let us have it at a reasonable price, to keep it for us till an opportunity offers. My best love to dear good Mrs. McMahon & daughter, also Dr. & Mrs. Nancrede, M^{de} Klosser et ma bonne Theresa. I write in haste & beg you to excuse all mistakes &c.

I remain your affect. friend

M. RODRIGUE.

[NOTE.—Mrs. Margaret Rodrigue, wife of William Rodrigue, architect and civil engineer, was sister to the deceased Archbishop Hughes, of New York. She died in 1888 or 1889. Following Mrs. Rodrigue's lines, on the same sheet, is this letter to Mr. Frenaye, from her husband:

"My dear Sir: I have to thank for the little adver^t you sent me some time ago, as your letter required no answer, I put off writing until I might have something to say. I merely write to give you my best respects, for M^r Rodrigue wrote all we had to say,—when you see my father and sisters give my love to them remember us to the Bishop and Rev^d Mess^{rs} Gartland and Suren (*Sourin*).

Yours respectfully,

W. RODRIGUE.

First chance you have of sending the *manche-à-gigot* Mr. Gartland has, I would be much obligd to you if you would do so—provided it does not cost much."]]

MR. FREDERICK LUCAS, JR., CATHOLIC BOOK-
SELLER OF BALTIMORE, TO MR. FRENAYE.

BALTIMORE June 3, 1841.

MR. M. A. FRENAYE

D Sir By the mail this morning I received your letter

dated the 1st instant which a little surprises me finding that you had not received a letter which I wrote you in reply to one received from you dated the 23rd ult., on the 26th informing you that I had placed the Ms. of the Revd Mr. Fenwick in the hands of Mr. L Johnson who had agreed with me to have the volume printed by Mr. Ashmead a printer in his immediate neighbourhood, but as I have not yet heard from Mr. Johnson asking an order for the paper I am afraid that our work has been neglected—and as you know Mr. Johnson very well I expected the moment you received my letter of the 26th, that you would at once call on him which I beg you to do the moment you receive this letter which I hope you will do; and what has become of the one before written I am entirely unable to conjecture—it is possible I may have handed it to some one going on to Philada or I may by possibility have given it a wrong direction, as I have more than once found myself directing to you *L. A. Frenaye*—though I can scarcely suppose that such a deviation would have kept the letter from you—this one *goes by mail* and will be correctly directed by

Yours very truly
F. LUCAS JR.

[NOTE.—Letter post charges "12½" cents.]

THE SAME TO THE SAME.

BALTIMORE Oct 13th 1838

D Sir I received your favour of the 10th offering me Bp Kenrick's reply to Bp Hopkins, for some of my books—I have had the work from McKay and but for the price he put it at to me I could while it was fresh have sold many more than I did; now the demand seems to be very small and the greatest number I could take would be 50 and for which number if you will make out a list of my books I will send, if they are such as I can give you with convenience and after advertising them in the almanac for next year if I can dis-

pose of more which the reduced price may induce, I will get as many disposed of as possible—

The notice that Mr. Cummiskey sent me to be placed in the almanac relative to Bp Kenrick's theology has not been touched as I have not yet reached that part where it would be proper to insert it. I will now lay it aside until I hear from you further on the subject and in the meantime remain

Y^r Vry truly
F. LUCAS JR.

BISHOP JOHN HUGHES, OF NEW YORK, TO MR.
FRENAYE.

NEW YORK *April 24, 1841.*

Dear Sir There is no particular arrangement in the ceiling of the Cathedral for chandaliers, and of course those of St. John's would not be wanted. I am much indebted to you for the information respecting the will of Mr. Ignatius M'Donough. I have now to trouble you with another work of charity, by enclosing a letter to parties in Phil whom you, or at least Rev^d Mr. Gartland knows. The letter will explain the object, and if you will have it forwarded to the Brennans or to Miss Kehoe you will oblige

Yours sincerely in Xst.

+ JOHN HUGHES Bp

[NOTE.—Post charges on this letter *thirty-seven and a half cents.*]

THE SAME TO THE SAME.

My Dear Frenaye I wish you would enquire at the N. Y. R. Road Office, in your city for a small carpet bag of mine which was left there yesterday. It was put on the Omnibus in Market Street, and as *that* baggage was stowed away while we were getting something to eat, I thought to find it on opening the crates here,—but was disappointed. The Omnibus man should be accountable for it. It contained my breviary & a volume of Beaumont's History of Ireland.

I do not remember that it contained anything else. It was small and very handy—bought in Paris. Please to make inquiry for it, and write to Rev^d Mr. Starrs, as I leave for the country to-morrow. Yours very sincerely

+ JOHN HUGHES Bp &c

Aug 8, 1841.

THE SAME TO THE SAME.

NEW YORK May 13, 1847.

Dear friend I have *engagements* which require me on Sundays till September. It would not be in my power before then except by absolute necessity to absent myself from the Diocese.

I have written to the same effect to Mr. Cooper, and I write to you before reading the Report which I have just rec^d lest it might tempt me to make some hasty promise which I could not fulfil, except as usual with much inconvenience and embarrassment. My hands are full, I assure you.

I rec^d both your letters, but have been much occupied. You might send me the 120 dollars of Bishop Whelan. The person who is to receive it has not yet called, but I know not when he may. The Bishop has written to me on the subject. Your faithful & devoted friend in Xst.

+ JOHN Bishop of N. Y.

P. S. I have just rec^d the 120 dollars by Bishop McCloskey.

THE SAME TO THE SAME.

NEW-YORK Sept 4, 1850

Dear Sir: You will oblige me very much if you will obtain from the Executors of the late Arthur McKenna a final account of the settlement of his estate, and, if possible, enable me to remit the balance of the same to his brother, who writes to me as if he supposed the money already to be

in my own hands. I have received several letters from him on this subject. I am not able to furnish him with any satisfactory information of my own knowledge, and I hope you will have the charity to furnish me with such evidence in the premises as you can obtain from the Executors.

I know that you will excuse the trouble which I give you.

I remain your friend and

Servant in Christ,

+ JOHN HUGHES

Bishop of N. York.

BISHOP RICHARD V. WHELAN, OF RICHMOND,
TO MR. FRENAYE.

N. YORK Oct 15th 1841.

My Dear Sir, I have received for my drafts in part the enclosed certificates of deposit. If you can dispose of them in Philadelphia for 3 / you will do me quite a favor. I shall be willing to let them go even at 2-3 / 4, if the market price is no more. I do not of course intend to ask you to put yourself to any very great trouble to discharge this commission, but it is my hope that it may fall in your way without much inconvenience. I shall probably be in Philadelphia on Monday. You may take similar certificates in my name or your own, of which I shall dispose in Richmond in the hope of making again 1 / . I received for them here about 5.20-1 / 4.

Very resp^y Yours

+ RICHARD VINCENT

Bp. Richmond.

THE SAME TO THE SAME.

RICHMOND [*Va.*] Oct. 19th 1843.

Dear Sir, You must not measure the extent of my gratitude by the length of this my acknowledgment of your kindness. I have drawn on you as you have doubtless been apprized ere this for \$500 which I shall faithfully return as

required. May our Lord reward your kindness so opportune for me.

Most sincerely yours,

+ RICHARD VINCENT

Bp of Richd

BISHOP WHELAN TO MR. FRENAYE.

WHEELING Nov. 13th 1849

Dear Sir, I avail myself once more of your wonted kindness. Of the proceeds of the enclosed duplicate draft on Paris please send a check of \$100 to order of Gregory Dillon Esq. Prest of Irish Emigt Society N. York, forward a certificate of deposit payable to my own order for the residue.

With thanks, in anticipation,

Very respy yours &c.

+ RICHARD VINCENT

Bp of Rd

[NOTE.—In a memorandum at the foot of this letter Mr. Frenaye has recorded the above transaction as follows: "Sold draft 2400 f. 5 23 \$458.19, & forwarded \$100 to New York, 358.89, to the Bishop, Novemb 19"]

BISHOP JOHN BAPTIST PURCELL, OF CINCINNATI, TO MR. FRENAYE.

CIN. 8th May, 1841.

My Dear Mr. Frenaye Madam Aloysia Hardey & Madam Hogan, who are on their way to New York to commence a Boarding school under the auspices of Bishop Hughes, have no acquaintances in Philadelphia—I therefore most earnestly recommend them to yr kind care—I am sure either the good sisters, or Madam Lajus, or some other Catholic Lady will be delighted to lodge them for a 24 hours if they can stay in yr fair city so long—

Please present me most respectfully to your saintly bishop and Rev^d Mess^{rs}. Gartland, Sourin & Bp. Kenrick.

Most respectfully y^{rs}

+ J. B. Bp. Cin.

March 20, 1846.

THE SAME TO THE SAME.

MOUNT ST. MARY'S EMBURG. [*Emmitsburg*]

27 Sept. 1856

Yes, Dear Friend, I shall accept with respect and dispose, as directed of the Papal documents in honour of Mary the Immaculate. The Mass, too, shall be offered in yr intention. Say a few Hail Marys for

Yrs truly in S. H. of Jesus & Mary
+ J. B. Abp. Cin.

BISHOP MICHAEL O'CONNOR, OF PITTSBURG,
TO MR. FRENAYE.

Dear Mr. Frenaye To morrow either I myself or M. McCullough or Joseph F. Dean for me will draw on you for \$1000. Whichever name may be attached to the draft you will please honour. If Rev. Mr. Power should not have started for this place before you receive this letter get him to enquire at Mrs. Head's Youngstown when passing through that village, as there may be a message for him there. I remain dear Mr. Frenaye

Yours

+ M. O'CONNOR
Bp. Pittsb.

March 20, 1846.

[NOTE.—Post charges on this letter ten cents, marked thus, "10."]

THE SAME TO THE SAME.

Dear Mr. Frenaye I perceive by Thursday's Herald that you have a large amount of money to be invested in "good securities." Would you allow me to make a bid? I purchased property lately for \$9,500, on which I paid \$3,000. I have reason to know that I could get \$15,000 for it now. The remaining \$6,500 remain due with bond and mortgage security. Would you have objection to invest \$2000 of your money which would be used for paying off so much of

the present mortgage which must be paid on the 31st Dec. As I have a right to pay it any time I please before that day, and can pay any portion of the remainder as soon as I am ready you would find this a very desirable investment for any portion you wish to invest. I would be peculiarly anxious about the \$2000 as it would give me a good deal of latitude not to be under the necessity of devoting to this purpose any forthcoming funds. I hold the property yet in my individual name so that the security can be made most satisfactory.

Yours in Christ

+ M. O'CONNOR

Bp

Aug. 8, 1846.

[NOTE.—Post charges same as preceding.]

THE SAME TO THE SAME.

Dear Mr Frenaye If Mr. Cullen of Liverpool should draw on you for money on my account I hope you will honour the draft. Let me know the exact amount and I will pay you immediately.

Yours

+ M. O'CONNOR

Bp. Pittsb.

St. Vincent's Oct 23, 1846.

BISHOP RICHARD P. MILES, OF NASHVILLE, TO
MR. FRENAYE.

BALTIMORE *May* 13, 1846.

Mr. Frenaye Inclosed you will find a check for 18054.15 frs. for which you will please sell for me to the best advantage, by to-morrow's mail I will send you the *second*. I have signed & endorsed these checks & you will have the goodness to fill up the blanks. As it will be some time before I shall go home, I will still ask you another favour that you would be kind enough to exchange the proceeds of this check, for checks on Nashville, if possible, or expedient &

send the same immediately to *Mr. Michael Burns Nashville*, reserving a memorandum of the amount so that I may see it when I shall have the pleasure of visiting my friends in Philada which will be soon. Should you need any further instruction please address me in Baltimore.

Very grateful for past favours,

I am Dear Sir

truly yours in Christ,

+ RICHARD PIUS MILES,

Bp of Nashville.

P. S. I have concluded that as the distance is so small I would send both together, have the goodness to inform me at your first leisure if they have arrived safe.

R. P. M. B. N.

THE SAME TO THE SAME.

NASHVILLE *Jan 10. 1855.*

Dear Sir I acknowledge with pleasure your fav^r of 3rd enclosing a certificate of deposit for \$350-49 / 00. Also allow me to say I have received from our Society here for the Prop. of the faith \$190 which you will please deduct from the balance due me from the allocation of last year as the amt has been long since spent. In a late letter to the President I have informed him of the amt received, omitting, however, that I had spent it.

truly & sincerely yours,

+ RICHARD PIUS MILES,

Bp Nashville

THE SAME TO THE SAME.

NASHVILLE *Jan 16, 1856*

Dear Sir Heretofore I have regularly received a letter from the Council of the Propagation of the faith sometime in December requesting me to give them a statement of the affairs of my Diocese. Up to this moment I have not re-

ceived a line from them & conclude that either the letter has been lost on the way or that they have resolved to drop me. If you have any information on this subject, please let me know it at your earliest leisure & oblige

your grateful friend

+ RICHARD PIUS MILES

Bp Nashville

BISHOP IGNATIUS ALOYSIUS REYNOLDS, OF
CHARLESTON, TO MR. FRENAYE.

CHARLESTON, S. C. *April* 14, 1846

Dear Sir, I take the liberty of enclosing the present to you. Please to direct it to the Consul General of His Holiness in the city of Philadelphia. His name and address I do not remember. I think his name is Esmonde. I shall regard it as a special favor if you will deliver it yourself or send it by a faithful hand to the Consul. Please offer my respects to the Rt. Rev^d Bishop and the clergy of his household, and, accept for yourself the renewed assurance of the

high regard of your obliged Servant

+ IGNATIUS ALOYSIUS,

Bp &c.

THE SAME TO THE SAME.

AIKIN, S. C. *May* 2. 1854.

Dear & respected friend: Please sell the enclosed the best you can, and send me to *Charleston* certificate of Deposit in one of your best Banks. I am at this place and invalid.

Yours most truly

+ I. A. REYNOLDS

Bishop of Charleston.

Mr. Choislal letter of advice is dated the 11th of *April*.

BISHOP JOHN McCLOSKEY, COADJUTOR OF
NEW YORK, TO MR. FRENAYE.NEW YORK July 26^t 1846.

Dear Friend This letter will be presented to you by Mr. Salzer a German architect, who enjoys considerable celebrity in this city. Hearing of the grand Cathedral which is to be erected in Philada, he is anxious to have the privilege of submitting a plan. Although it is more than probable that your architect has been already chosen, still at the earnest instance of the bearer, who although not a Catholic, has been trained up in a school of Catholic Art, I take the liberty of giving him this line of introduction to you. I beg to congratulate you all on your noble project, & wish it with all my heart God speed. Very truly & sincerely

Yrs in X,

+ JOHN Bp. of Axiere
Coadj. of NYork

THE SAME, NOW BISHOP OF ALBANY, TO THE
SAME.EPISCOPAL RESIDENCE ALBANY, Sept. 29th, 1856.

Dr Sir I have received this day by express the beautiful offering which your faith & piety desire to be laid at the feet of B. Virgin in the chapel consecrated to her honor in our Cathedral. Be assured your pious wishes shall be scrupulously fulfilled, & the holy Mass be celebrated according to your intention—Recommending myself at the same time to your prayers, I remain Dr Sir,

with best wishes and cordial thanks

Yr fd & servt in Xt,

+ JOHN Bp. of Albany.

[NOTE.—At the upper left-hand corner of this letter, stamped on the paper, is a neat representation of the seal of the diocese (in gold), thus: A figure of the Immaculate Conception, in oval, with this inscription in two lines: "*O Mary, conceived without sin, Pray for us who have recourse to you.*" Then as exergue: "Dec. 8, 1854."]

MR. JARED R. INGERSOLL, OF PHILADELPHIA,
TO MR. FRENAYE.

WASHINGTON *December 3^d 1847.*

Dear Sir I took the liberty of asking from you the favor to obtain from Mr Lebrun a description in architectural terms of the fine Cathedral that is to arise in front of one of the Philadelphia squares under his superintending taste. The object as I had the pleasure to mention to you was to enable the regents of the Smithson [*Smithsonian*] Institution to place a full account of the work as it is contemplated, in the volume of transactions now in the course of preparation. I do not write under any apprehension that you have lost sight of the circumstance, but merely to inform you. that having left home I shall be gratified to receive the paper at this place. I am very sure the publication by the Smithson Institution will contribute to extend the already distinguished reputation of the eminent Architect who has been selected to construct the Cathedral.

Very respectfully

Yr ob servant

J. R. INGERSOLL

MR. HENRY MAJOR, OF PHILADELPHIA, TO MR.
FRENAYE.

PHILA *March 19 /49*

Dear Sir, Your Reports are both in type and they will, of course, appear in this week's Herald.

Should there be any difference between us as to the importance of these Reports I am perfectly willing to waive my own opinion in this, as in other respects, in order that the paper may be wholly at the service of the Diocese.

If you send them on Monday I think we can always get them in. Send them as early in the day as possible. Or if more convenient you might send a part in the *morning* and the remainder in the *afternoon*.

I have given up the idea of publishing an Index. No one seems to desire it particularly. And we have no suitable arrangements in the office for the extra work attending it.

Respectfully

HENRY MAJOR.

[NOTE.—Mr. Major, formerly Protestant minister, now a convert, was editor of *The Catholic Herald*, of Philadelphia. In 1849, he resigned this position, and was succeeded by Rev. Edmund Q. S. Waldron.]

BISHOP WILLIAM TYLER, OF HARTFORD, TO
MR. FRENAYE.

PROVIDENCE *April* 12, 1849.

Dear Sir: I have received your favour of the 10th inst.—I am told at one of the Banks here, that the best way for me to obtain the money you have to remit would be, by a *check* on a Bank in Boston or New York, payable to my order. The amount will be a great assistance to me at this time,

Very thankful for your kindness,

I remain &c.

+ WM. TYLER Bp. of H.

BISHOP WILLIAM WALSH, OF HALIFAX, TO MR.
FRENAYE.

ST. MARY'S HALIFAX N. SCOTIA.

3 *November* 1849.

Dear Mr. Frenaye, I received your letter this morning and lost no time in making enquiries on the subject to which it referred

I am glad to say that I have been in some measure successful.

The sailor alluded to *did* lodge at Mrs O'Neill's 235 Water St., and some of his clothes are there as well as at another lodging house in town.

He sailed from Halifax several months ago. [In a footnote—"In April last"] The vessel was wrecked on an island between this and the West Indies, but the crew were

saved. It is conjectured that he has gone on some distant voyage, and that he will be heard of before long. I could not ascertain the name of the ship he sailed in, or of the Island on which he was cast away. But I will not fail to let you know, if I should learn further particulars.

I desire my respectful regards and kind remembrances to your holy Prelate and the pious clergy of St. John's, and remain dear Mr. Frenaye,

Very sincerely Yrs

+ WILLIAM Bishop of Halifax.

BISHOP MARTIN JOHN SPALDING, OF BARDS-
TOWN, TO MR. FRENAYE.

LOUISVILLE KY. Decr 7—1849

Dear Friend: According to your kind advice of the 30th ulto I have this day drawn on you in favor of S. & E Slevin for 284.95—Balance in your hands to my credit after deducting \$28—Bal. contribution to the Pope from this Diocese, which you will much oblige me by having forwarded through the Archbishop or otherwise: viz.

Amount in yr hands as per letter..... \$300.95

Bal. of Wilcox to my cred^t..... 12.00

\$312.95

Deduct for Pope *Peter pence*..... 28.00

\$284.95

I enclose the duplicate as you request, which, should I have occasion to trouble you in future, shall always accompany the original.

Thanking you for yr obliging kindness & invoking with the Ven. Bp. Flaget a blessing on yr head

I am faithfully yrs.

+ M. J. SPALDING Bp.

P. S. Have the kindness to have the No. of the Catholic

Herald for Bp. Flaget discontinued, as he cannot read & I take the paper

THE SAME TO THE SAME.

LOUISVILLE, Oct 1, 1856.

Dear Friend: Many thanks for your appropriate offering to the statue of the Most Holy & Immaculate Virgin. The package has been received, & will be placed, if possible, in the hands of the Virgin, or at any rate, at the pedestal of the statue, a handsome one I brought from Paris. It will be so placed before you receive this.

Hoping that our good Mother in Heaven will reward you for your pious thought, & that she will solace your declining years & bring you to see the radiant face of her Blessed Son, I remain, soliciting your devout prayers for myself and Diocese

Very faithfully yours in Dno.

+ M. J. SPALDING

Bishop of Louisville.

P. S. Your request in regard to the Mass shall be attended to.

BISHOP EDWARD BARRON, OF EUCARPIA AND
FORMERLY VICAR APOSTOLIC OF THE TWO
GUINEAS IN AFRICA, TO BISHOP FRAN-
CIS PATRICK KENRICK, OF PHILA-
DELPHIA.

TALLAHASSEE, FLORIDA

July 23rd, 1851

Dearest Friend I mean to remain some time longer than I expressed in my letter of this week to you, so you need take no steps on my last two letters to you towards getting a priest to supply my place. I mean to await the answer of my cousin.

In the meantime dearest Friend let the Holy oils be sent in, the rituals (Roman) small and large one, the Caere-

moniale Episcoporum, the wine for the Altar, $\frac{1}{2}$ dozen books for the few French and $\frac{1}{2}$ doz. for Germans and please to tell Mr. Frenaye also to send me a small chalice that closes up in a case, $\frac{1}{2}$ dozen Bibles and $\frac{1}{2}$ dozen Testaments, and your own last contribution to Biblical learning. The incense for the Altar.

Our church will be in hands in about two weeks
Pray for me and all mine and believe me ever your's

in J. M. & J.

+ EDWARD BARRON.

BISHOP FRANCIS XAVIER GARTLAND, OF
SAVANNAH, TO MR. FRENAYE.

PARIS, *September 21. 1851.*

My good & kind friend Mr. Frenaye Dont scold—In y'r letter which I found here in the hands of Mr Choiselat, or rather his agent, for he is absent from town, you spoke to me of making some purchases for the Orphans' Store—afterwards, it is true, you said, perhaps it is better that you sh^d not do so, as you might be cheated—By y'r observation you put a temptation in my way & now you must be responsible for the consequences—I stepped accidentally into an establishment, kept by Madame Bouasse-Lebel, Veuve, & Cie. & was so pleased with what I saw & with the prices, that I fell to work at once & commenced purchasing *pour le magasin des Orphelins a Philadelphie*, & did not discontinue untill I found I had run up a bill to 1500f—But dont be alarmed. Although I have directed the entire of my purchases to be forwarded to Peter Hargous Esqr. N. Y. for you, and have had the bill made out entirely in name of the Orphans' Store, I intend to take about $\frac{1}{3}$ of the articles, & perhaps something more, for the establishment of my good Sisters of Mercy in Savannah, who also sell these various articles for the benefit of the Institution under their charge—But I thought it better to have them all sent together so

as to pass them through the Custom House with less difficulty, & I will make my selection after my return to Philada. Many of the articles which I have selected are entirely different from anything you have ever had before, & I think that you will find that I have had at least almost all, if not all, *a bon marché*. I think also that you will be pleased with the selections. The box will not be dispatched for a few days yet—I will forward the bill to Mr. Hargous as soon as I shall have rec^d it. I have promised to pay cash, so that I want you to send me a Bill of Exchange for 100 or 120£ on Bank of Ireland directing it to Mr. P. J. Murray No 1 Upper Pembroke St. Dublin, as I may need that much more to defray the exp^s of the Priests whom I hope to be able to take out with me to America—I w^d prefer that you w^d inclose the Bill in a letter to Mr. Murray as I might not be at hand when it arrives, & if inclosed in a letter to me under such circumstances it might be mislaid—I hope I will not have thus overdrawn my a / c with you—At least send me £100—We will settle for the purchase made on a / c of the Orphans when I return to America—The House of Madame Bouasse & C. was recommended to me by the Lazarists & others who told me most distinctly that their prices were not high, which I believe to be the fact. The establishment is quite near Church of St. Sulpice, & while I was engaged making my purchases many Clergymen & Religieuses of various communities called in to make purchases also—There is a Mr. Gaspard here who has a large picture establishment. He has a great variety of paintings, engravings &c. but what his house is particularly distinguished for is the *Chemins de la Croix*—He has a great variety, & he has what they call here a *specialité* in this matter—He has no less than 18 or 20 different collections, besides the mere engravings or Lithographs—There are 6 collections painted on canvass in oil—the balance are (Lithonomy & Lithography) on paper stretched on canvass & painted in oil or

in water colours. He has a set in oil that is exquisite—I am sure,—certain that you wd all be delighted with it—the dimensions are—hauteur o. m 97 c—largeur 1. m 30 c—oh it wd delight the hearts of all y'r people to have this set in St. John's Church, & I have no doubt that you wd get a collection the very first Sunday it wd be up sufficient & more than sufficient to pay for it—The price is 1200f for the collection without frames & 1600 with—but he has offered it to me for 1400f framed—frames to be gilt—I am going to order it to be sent to you at all hazards & if it shd so happen, that you will not take it at St. John's, which I scarcely think possible, I am sure some of the other churches will be delighted to have it—and shd it so happen that none of yr churches shd want it I will take it on my own a / c and pay for it out of some money, which you know I have of my own in Savannah, although I had intended to appropriate that money otherwise—But I have scarcely a doubt that you will all be delighted to have this set at St. John's & that you will thank me for ordering it—The set is the same as that which you have in y'r books, & which is approved by Rome, & not the same as set got out by Mr. Robillard—by the by it is infinitely superior to that of Robillard, which was quite a daub in comparison with this—his was printed and painted on paper, & even that very roughly—this is a set of really beautiful oil paintings on canvass—You may perhaps be alarmed at my purchasing at the rate in which I am; but you may rely upon it, you shall have my private purse in Savannah to fall back upon if you are in any fear on the subject—I have no doubt however, that when you have the pictures before y'r eyes, you will be really delighted to think that such a good idea had entered into my head—I saw in a No of the “Univers” last week, that application had been made to the Holy Father, in a consistory held on the 5th inst. for the Pallium for several ABps, & among them “Mgr Francois Patrice Kenrick.” ABp Elect of

Baltimore—I do not know whether I shall have the pleasure of being the bearer of the Pallium to Dr. Kenrick—I have written to Rome on the subject, to a priest at the Irish College. In one of my recent letters I mentioned having celebrated Mass on the 8th in the Church of the Srs of Charity, which is nearly opposite my Hotel—I forgot to mention that it was at the very Altar at which appeared the Vision, that has given rise to the miraculous medal—And now let me tell you that I have had with me in the Hotel for several days past an old friend of yours, no less a person than the Curé of Rion to whom you gave many years ago the Way of the Cross for his church, & whose parishioner you were for the time being—Monsieur Chabrier, the good Curé in question, desired me just now to say to you that he is going to take me in a few days with him to Rion to see y'r good sister—It appears he as well yrself urged the unfortunate Foulhouze to go to America. The latter visited his family some time ago in Rion, but Mr Chabrier, although he saw him, had no conversation with him—Mr C. says that the mother of Mr. F. has no faith—that a brother of his married some few years ago, & some time after lost his mind, & is now confined to a lunatic asylum—Mr. C. desires to be specially remembered to you & yr good brother whom he also remembers well—It is possible, nay probable that I may accompany him to Rion next week—I think I mentioned in one of my recent letters that the good Sisters of the Visitation had invited me to say Mass in their chapel, promising to allow me the privilege of using on the occasion a Chasuble & an Alb, which had belonged to St. Frs de Sales—last Tuesday I enjoyed that privilege—but I am sorry to say that the good Saint did not treat me as generously as the prophet of old did his disciple—He allowed his garment to rest on me but he did not leave his spirit with me—I have not seen a great deal of this great city—I will see something more of it, particularly the churches, this

week—You will no doubt be surprised to learn that they are enlarging the palace of the Tuilleries—a great many buildings have been purchased & pulled down for the purpose—others are to follow—when completed the whole will form an immense hollow square, all paved with cubic blocks of stone—Cui bono? I know not—From all acc'ts I sh^d judge that throughout all this continent men are walking on a volcano, that will be apt to burst forth with fury sooner or later—perhaps in 52—it is much to be feared—I sh^d not fancy remaining here on any acc^t Remember me most respectfully & affectionately to all my friends—

Yrs most sincerely in Christ

+ FRANCIS XAVIER

Bishop of Savannah.

THE SAME TO THE SAME.

SAV^H Aug. 29. 54.

My dear friend We are in a sad condition still—very sad—& God alone knows when a favorable turn will take place—Two of my priests are sick—both convalescent however at present—do not know that either of them had the yellow fever positively—but I believe one of them had it in its incipient stage. The place looks very desolate—at 8 o'cl. P. M. looks as deserted as at midnight at other seasons—Every night large fires are kindled in various parts of the city & great quantities of tar burnt—On approaching the city in the ev'g as I did the other ev'g from our Cemetery, you see clouds of dense black smoke rising up in all parts of the city, so that one w^d suppose that the city was on fire, or that our city was something like Pittsburgh is described to be—So far I keep well, though constantly on the go—Yet I know not whether I will pass through the scourge with safety to myself. I hope our Philada friends are praying for us—I hope this letter will reach yr city before the arrival of the Steamer, as I wish to inform my brother

that Miss G. will leave in the Steamer tomorrow for Philada—She is not at all well—Mr. Prendergast and his two sons, & a Mrs. Dillon & her son & two daughters will be with her Great numbers of our people have left—I write in great haste—My buggy is at the door for me to make my rounds—

Yrs most truly in Xt

FR'S XAV Bp &c.

BISHOP BERNARD O'REILLY, OF HARTFORD, TO
MR. FRENAYE.

PROVIDENCE RHODE ISLAND

May 15th 1854

Dear Sir, I write to acknowledge the receipt of yours of the 11th, which I received, Saturday night, enclosing a draft in my favour for \$803.

I thank you most sincerely for this, and the many great services you so kindly render me. I am indebted to the Society of the Propagation of the Faith, and its kind friends, after God, for everything.

I was in much fear for some time past, that the Convent of Mercy might be attacked; thanks to our merciful Lord, the tide is now in our favour, and bigotry is silent for the moment. You will have seen an account of this matter in the papers, so that I will not repeat it.

Accept my earnest thanks for your many kind services

With the greatest respect

Your most obed^t & humble

+ BERNARD O'REILLY, Bp of Hartford.

THE SAME TO THE SAME.

PROVIDENCE RHODE ISLAND

June 1st, 1855

Dear Sir, I received in season your esteemed favor of 21st ult., enclosing a certificate of deposit for \$1570⁵⁰/₁₀₀, monies forwarded me through you, "from the propagation of the faith." Absence from this prevented me from an-

swering your kind note as early as I would otherwise have done. I have no difficulty in getting such certificates cashed here; they answer to me as drafts.

I thank you for your kindness, and pray God to bless you for your attention.

Most respectfully yours,

+ BERNARD O'REILLY, Bp of Hartford.

BISHOP JOHN MCGILL, OF RICHMOND, TO MR. FRENAYE.

RICHMOND VA 9th June 1854

My dear Sir I remembered this evening that I had not yet dropped you a line to acknowledge the receipt of the remittance, made by the association at Paris through you. I intended doing so at the time, but various calls on me made me delay at first, and afterwards it did not occur to me.

I hope you are well and may long continue so.

Yrs much obliged in Xt

J. MCGILL Bp. of R.

BISHOP JAMES ROOSEVELT BAYLEY, OF
NEWARK, TO MR. FRENAYE.

ROCKAWAY, L. I.

July 21st 1854.

My dear Sir, I am much obliged to you for your kind offer in regard to the Insurance, but the Premium charged by the Franklin was so high, that I determined to change it to a New York Co. where I obtained it at half the p. c. charged by the Franklin.

We have had the Cholera quite severe in Newark. We lost two of our servant girls—but it has abated now.

Please remember me most kindly to the V. Rev^d Father Sourin and my friends at St. John's.

I remain, with sincere regard

Very truly yours,

+ J. Bp. of Newark.

The Most Rev. Archbishop has much improved in health during the last few weeks—he is at Saratoga at present.

BISHOP JOHN TIMON, OF BUFFALO, TO MR.
FRENAYE.

BUFFALO Octo 6th / 56

Dr & Respectd Friend During the time of our holy retreat I recd your much esteemed letter, and also the kind present for the Immaculate Virgin's altar. Accept my thanks. I will say the Mass, as you request, for the conversion of those two persons.

I wish you could take a little trip to see your old friend, how happy I would be: do try.

Accept the respect and best wishes of

Yr. mo^t obt hube St

+ JOHN Bp. of Buffalo.

EXTRACTS FROM A DIARY
KEPT DURING THE YELLOW FEVER PLAGUE
IN PHILADELPHIA, PA.

IN 1798.

NOTE.—This Diary (in MS.) discovered among the effects of the lately deceased rector of St. Theresa's Church (in Philadelphia),—Rev. Hugh Lane,—is written in a clear, old-fashioned and easily read hand. The penmanship seems to indicate that the writer of it was Mathias James O'Conway, the soldier, scholar, lexicographer and linguist, whose biography was published in these RECORDS (for 1899) by Lawrence F. Flick, M. D.—(T. C. M., of COM. OF HIST. RESEARCH.)

1798.

August.

Monday night, 20th.

Burried yesterday M^{rs}. Robert's daughter—

This day about twelve o'clock, John Ridgway was conducted from No. 7 Grey's Alley to the Wigwam [*sic*] in the [*blank*] Coach: being yesterday noon in all appearance as well as usual. God help him—He was my intimate friend altho' different opinion both in Religion and Politics; he was a Quaker and Royalist; I am a Catholic and Republican. He and I past some Months together in the Indian-Country North-and West of the OHio, in the years 1785 & 86—We passed thro' much hardship together in the Desert, and amongst the settlements. We were twice wrecked, and our goods much injured, a part lost. This happened in the severity of winter. We afterwards packed horses together over hills & dales covered with snow, crossing Creeks and Rivers thro' cakes of ice, sometimes missing the fording places, at others in danger of being borne away by the Flood. In the course of our way-faring we more frequently reposed in the deep snows than on the tufted grass or fallen leaves. Our vigilance was often exercised by the rapacious wolves prowling with hollow howlings thro' the woods—This worthy Man altho' unused to toils like those, was always cheerful & patient amidst fatigues and disappointments. To behold him with a platter of half boiled corn and a piece of smoaked venison before him, one would imagine he had the whole of his days used to such fare, such was his resignation. Yet this Man was once opulent, and held in much

esteem by the best families of the place he was born in—Mountmelic—hear me across the boisterous Atlantic! One of thy children, once the associate of thy most respectable Inhabitants, I have this forenoon beheld ghastly and delirious. with his nerves convulsed thro' the rage of the Fever—his color that of the disease. He was half extended on a dirty Matt in an unfurnished room, making an effort to rise when I entered.

1798.

August Monday

20.

This Morning between six and seven I repaired to F. Carr*—and complied with what I yesterday commenced—and received what I confide will never abandon me—

M^{rs} Mahon took her flight to the Regions of spirits about an hour & half ago—three small children remain distributed between the worthy few who feel for others woe; whilst the Widower unacquainted with his loss, is tormented in the terrible Fever—Look down you pampered Gluttons upon this dismembered, wretched Family and learn to compassionate the keen misery of Mortals the likenesses of yourselves—
B. b. t. L.

6 o C. Tuesday morn 21—

Death has laid hold of the second daughter of the widow Roberts—about the same time last night with her neighbour M^{rs} Mahon.

10 o clock at night [*August*] 21.

Poor John Ridgway's Sun has set: 6 o clock this morn prostrated him with his kindred dust. A few minutes before he was talking to M^r W. [*or may be "M^r repeated*] McKay at the window, his discourse was unconnected; he made two or three turns from the window to the bed and from this to the window After Mr. McKays withdrew. Poor John quite uneasy returned to his bed, lay about a minute, then stood upright on his feet—alas! to stand no more, for Death seized him, and bore him away for ever—A few minntes after he was . . .

From the house opposite our back door a woman was carried to her last abode about [*blank*] o clock this morning—her name Paul—

Wednesday [*August*] 22.

This morning about 9 o'clock a woman was taken from a house on Christian Street opposite us, there remain the Father with Four small children. This poor woman some time ago had a bile upon her thumb, was pregnant at same time, she begged the Doctor to open it, he re-

*This refers to Rev. Dr. Matthew Carr, O. S. A., at the time in charge as rector of St. Joseph's Church in Willing's Alley, from whom the writer of this Diary (as he relates) had got the Sacrament of Penance and apparently the holy Eucharist also.

fused, the anguish in which she was, caused her to miscarry, immediately after which a gangrene extended from the Thumb along the arm to the Body and put a period to her life.

August 1798.

Wednesday 22. Mary Jourdan with her husband a Silver Smith from Dublin arrived in this country. They took a house at Chester, but business not suiting, he was obliged to have recourse to farming in order to keep the little family from misery. He therefore parted from the tender charge, and went some distance into the woods, and got into employment. At this his new business his first essay was to fell a tree, which he effectually performed; but alas! with it himself came to the ground a lifeless victim to his inexperience—His poor widow on hearing of the tragic catastrophe came to this city; she found an asylum with Captain Brown in Water Street, where she maintained her three babes. Last Friday she was well at Market, was seized with the prevalent Malady on [blank] the Captain being at sea, and M^r Brown incapable of attending the poor widow, she was hurried away to the wigwam—never more to return; for this day she is entombed in her native element—and her orphans left to the charge of a merciless generation—miserere mei!

Wednesday August 22—1798.

Browns gazette of this afternoon, says, that in a street of the Northern Liberty a poor wretch was suffered to lie and perish, without the least kind of assistance being afforded him. The fact is undeniable—

A German, an absolute stranger here, falling ill, was conducted to the Pennsylvania Hospital, but his case not being strictly the same as those mentioned in the institution—he was refused admittance, at the Alms-house his ill success the same, as he was not a resident here and moreover was accompanied with a dysentary—He was then referred to Captain Allen, the Health officer of the Port, but the Captain conceiving himself unauthorized to send him to the City Hospital, turned him away without hopes of relief; what became of him is unknown, but the deep distress anxiety and despair depicted in his countenance produced a sympathetic gloom in the aspects of the bystanders, who felt for his helpless situation, without knowing how give him the aid he required—It is very likely that this was the person whose corpse was found between the tar barrels near the wharves. .

Mortality to day 26 adults, 5 children—remain at Hospital 46

New cases . . . 38 this day at 10 o clock—

Thursday morn [August] 23^d at 6 o clock.

Painful task, I have, for my first news, just now been informed that The widow Roberts 3^d and youngest child is dead since half past ten last night—Here are three of one family within four days. M^r Mahon about 12 o clock last night ceased from his labours of this deceitful life

—on the 20th his wife passed on before him—happy the three Babes were they called upon to accompany their poor parents—

Deaths since 12 o'clock yesterday 13 grown 7 children

New cases since 10 yes^d: 42

Friday [*August*] 24

M^r. Lamy's Spouse 3 children & 2 servant Maids attacked in the Country with the prevailing sickness.

Saturday [*August*] 25

The afflicted Widow Roberts has her house this day cleared of her family by the death of her fourth daughter & departure of her son, a youth of about 15. for the Wigwam—where alas! as little hopes are to had of his preservation as within the walls of his forlorn mother's habitation.

The Rev^d. M^r. Neil* Superior of the Catholic Church Clergy of this City, felt suddenly ill whilst celebrating Mass, he had got the first Gospel finished, but being overcome was unable to proceed—was therefore obliged to repair to his bed—To excessive fatigue his indisposition is to be attributed—as amongst the many other calls to which he attended, he was five times successively called to the Southwark liberties—

It is difficult to account for the inattention of the Catholics to the preservation, health and convenience of their Clergy, as they constantly neglect to attend to what was so repeatedly recommended to them—that is, to apply for spiritual assistance at the commencement of the disorder and not delay till the poor patient be rendered incapable of attending to concerns of such infinite importance—when Death lay hold of him, and hardly permits him to render an answer to the Clergyman—

Martin River's son was taken to his grave—

Dead 35 adults and 5 children

New cases 37—

There are this day about 30 tents at the bank of the Schuylkill occupied by the poor.

Sunday [*August*] 26

M^r. Rable is become a victim to the cruel distemper—he lived a few doors below Christian in Second streets—

A Man was found this morn near the Congress hall in Chestnut Street—in a paroxism of Fever—

M^r. Rheas, a worthy man informs me that he saw no less than ten corpse in this neighbourhood to day—

These are times which try and prove Men's hearts—Stout Champions, and great boasters have made a precipitate retreat—Death whom they

* Mis-written for Rev. Leonard Neale, another of the clergy—a Jesuit Father—attached at the time to St. Joseph's Church.

pretend to encounter in the Field of Action, strikes a panic into their timid hearts, when he himself gives the challenge. Where are you now you heroic bands, who have so bravely conquered the French over your cups at public Feasts and Civic entertainments—

Monday August 27th, 1798—

This is a fine Sunshine morn with a pretty brisk breeze and a few transient clouds.

At nine I proceeded to Fifth street, at the corner of 4 & Pine Streets I met with a solitary Coffin upon a pair of wheels drawn by a horse and at about a score paces there followed four Men who seemed friends of the deceased—As the wind was in our front I hastened my pace to get before the Corpse; but just as I was passing by the gate of the Presbyterian Cemetary in Pine Street, the horse gave a short turn and forced me into the gate—I however got to windward—one of the four informed me that these were the remains of Brookes, a Carpenter, Queen between front and Second Streets—But one Fortnight before poor Brookes was bedded with his Bride, and this morning lies extended in a bed of cold clay—one of the many sad instances of the precariousness of human prosperity, with but four of the several friends who but two short weeks ago, vied with each other who would be nearest his person at the nuptial banquet; with but four and these too unwilling to help the coffin off the wheels to the [*torn; gap (?)*] ping sepulchre—Ah treacherous World with truth may it be said that thy Friendship is not worth the snuff of the candle by the light of which I am writing—

Dicks the custom house officer, who dwelt in Lombard between Front & Second streets discharged his last debt after a night of [*blank*]

Mr Ennis* one of the Catholic Clergy assisting at St. Mary's Church has taken to his bed—excessive fatigue has given birth to this illness, by which the Congregation is deprived (I hope for a few days only) of 2 valuable pastors, as Mr Neil continues ill [*torn away*] is severely felt, notwithstanding the indefatigable labours [*and?*] charity of the worthy Mr Carr.

One Hundred and eleven new cases of the prevailing fever are reported by 23 Physicians since Saturday last—

Burials for the last 24 hours	}	Adults	32	Children	2
ending today at noon Monday					
From 12 o'clock on Saturday	}	"	41	"	7
till 12 yesterday—Sunday					
Admitted into Hospital from ten	}	Males	12	Females	6
o clock Saturday till 10 Sund.					
of whom was Joseph Roberts who					
has lost his four sisters					
Died since last report			6		1

* Rev. Michael Ennis, another of the priests in residence at St. Joseph's Church.

Discharged cured Anne Williams		I
Remain in hospital	65	
of whom on recovery	11	
Admitted from 10 o clock on		
Sunday till 10 Monday	6	3
Died	6	4
Remain in Hospital	65	
Convalescent	12	
Died this day at 12 o clock the wife of M ^r . Fetherbridge Shipcarpenter in Queen Street.		

Tuesday [*August*] 28.

During the night there was much rain, and this morning till about half past six it did not cease.

About 10 this morning Miss Fetherbridge gave up the Ghost to [*blank*] its flight after the Mother who departed yesterday. Poor Fetherbridge [*now?*] thou art bereft a spouse and daughter who both were esteemed [*and?*] are now regretted [*The following is all that remains of this entry: " . . . written for some time this morn at M^r. Desk. I gradually be [*came?*] sick, laid the pen aside still I exercised my spirits lest they should . . . "*]

Repaired to Willing's Alley, was informed by M^r. Carr that M^r. Neil was better & Mr. Innes [*Ennis*] without any alteration—on my way homeward made other visits. This day indispensable necessity obliged M^r. Carr to resolve on procuring a horse to enable him to acquit himself [*of*] pastoral obligations—on my arrival home was inclined to vomit, called for warm water to ease the reaching, but none being at hand sat to table, the first few morsels I eat without appetite, nay even against my stomach; still persevering I either created a false one, or else forced my natural one to return; for I became satisfied and well ere I left the table. Resolving recreate myself with a walk for the afternoon, I prevailed with R. [*rest blank*] to accompany me, and proceeded along Second to Market street, then to the encampment at the Banks of the Schuylkill—At the Centre Square were pitched a few tents for the use of armed men in the pay and livery of the V. S.—At the Encampment upon the Schuylkill banks it was almost as dismal as at the Centre Square—From these unpleasant scenes we returned by South street & L. Lane. The whole atmosphere was overcast, but no rain fell during the course of the day.

Burials since yesterday at noon	Males 30.	Females 3
New cases		
Discharged cured		
Admitted	13	
Dead	5	3
Remain in H. [<i>ospital</i>]	67	
Recovering	0	

Wednesday [*August*] 29

About 3 o'clock this noon Gifford Perfumer & hair dresser at New Market was taken to his grave awhile after his death—

Doctors G. and C. determine to quit this post, for one less honourable and not more secure—Three dangerously ill near the Methodist M—house in second St. From half past 7. I wrote till 2—At the door I was informed that a person was taken ill at the back of Mr. Alv—house—and that Bristol & Wilmington were visited with the fever—I called at Willing Alley—found a man in Mr. Carr's Room just after receiving the rights of the Church, and in the height of the distemper; Mr. Carr told me what he felt on entering the Room—still this ardour of this worthy man's confidence in the mercy of God, supported him thro' the gloom of confession, and every obstacle which Disease, Frail nature and temptation placed in his way—His manly soul was proof against all attacks—he persevered & his agitated conscience received the Calm which true Religion alone can inspire—He withdrew prepared to encounter the King of Terrors.

M^{rs}. Dicks at the New Market this evening ceased from her labors about 6 o'clock—

The Wheels have been pretty constant this whole day—The alarm upon the increase—the carts and waggons going off with furniture—

Thursday Aug^t. 30 1798.

About noon I proceeded to Germantown a foot, the day was fine, the Sun shone clear, and the heat was excessive. Having got about a couple of miles from town and continuing along the side of the road, musing on the dismal situation of the City—I was roused from the contemplative mode in which I moved along, by a noise behind me, it was a horse and chair within about a pace of me, and which through the mismanagement of the Driver had nearly overrun me. The Man cobbled up an apology & I became satisfied—I found M. Alvarez at home in company with the other Spaniards. We dined. Then Mr. Alvarez and I proceeded to make enquiries for a couple of rooms. After some short time we found them, and agreed to give 30 dollars p Month for them. Mr. A. then gave 20 D^{rs}. and I proceeded for the City—on my way homeward called at Willings Alley was informed there by Mess^{rs} Neil & Carr of the state of Mr. Innes [*Ennis*] Great news from Ireland this evening—

Monday Sept. 17, 1798.

A Man having an occasion to go into a house for some things which he had left there, on opening the door, such a stench issued forth that he was compelled to retreat—soon after a negroe entered the house, and discovered the remains of a human carcase almost devoured with vermin—an account of this was instantly sent to the Health office; it being then

about four o'clock afternoon—the people had patience till eight—and no word arriving from the Health office—two negroes were hired for sixteen dollars to throw the poor unknown into the Delaware. The corpse was discovered this morning floating in the Dock—

The above house is near Chesnut in south water street—

Wednesday 19 Sept. 1798.

Eternal God to what Tryals are some of thy innocent creatures exposed—and purposes known to Thee alone. We now behold a helpless babe bereft the fostering care of its parents by the terrible fever. He is but two years old and left to the protection of the Guardians of the poor but alas! he is deaf and dumb and blind—

Sunday 16 Sept. 1798.

This day an extraordinary offensive smell attracted the attention of some of the Citizens whose business led them thro' Front Street; after some examination it was found to issue from a house opposite the green-tree-pump near Walnut street. On entering the house the putrefied carcase of a Man was discovered. A coffin was instantly brought, but ah wht. a dismal spectacle, on attempting to place it in the coffin, such was the state of its putridity, that it was by pieces the work was effected.

In the opinion of persons, who recollected nearly when the Family left the house, the Death of the poor Man must have occurred at least a month ago—

UNPUBLISHED LETTERS.

NOTE.—The second of these Letters by Father Babade (the first bearing no superscription) is addressed to "Mis Elizabet Editha O Conway No. 14.9. South. 3^d S^t near Union Philad^a Favour^d by Mis. Helen Mulamphy." In these RECORDS (for 1899) in a biographical sketch of Mathias James O'Conway by Lawrence F. Flick, M. D., are many references to his children,—the "Isabel," otherwise Elizabeth Editha, of Father Babade's first letter, Cecilia Maria Josepha, at one time Ursuline nun, afterwards Sister of Charity with Mother Seton, then Petrus Irenaeus Misericordia Dei, such being the fanciful yet venerable and deeply poetical name of this O'Conway youngster, whom Dr. Flick however styles "Misericors Dei." The little Petrus (at the date of the first letter) only four years old, having been born August 26, 1809, had been baptized three days after birth by Rev. William Vincent Harold, of St. Joseph's church, Philadelphia, with Father Babade, of Baltimore, and the venerable Mother Seton, of Emmittsburg, Maryland, godparents, wherefore Father Babade's reference to himself as "compere." The "schism" touched on in the first and second letters was the outcome of that era of spiritual desolation and XIXth century godlessness (with counterparts too of similar malignity in various other cities of our Union) that under the name of "St. Mary's Church Case" darkened the consciences of many of God's children in Philadelphia some seventy-five years ago. The bishop of Philadelphia alluded to by Father Babade was the Right Rev. Michael Egan, O. S. F. The third letter of Father Babade is addressed thus: "Miss Elizabet Editha O'Conway South Fourth Street Philadelphia." (—T. C. M., OF COM. OF HIST. RESEARCH.)

REV. PETER BABADE TO ISABEL EDITHA O'CONWAY.

+
J. M. J. L. T. C.

27th. Ap^l. 1813.

it is true, my dear Isabel, that I am in your debt, and owe you some reply; but we are so much engaged in this busy time of Easter when so many come to us every day to prepare for their Easter duty, that indeed there is no time but for very necessary and indispensable letters. I know y^r kindness to me, that even without any apology on my part you will excuse me and never attribute my not writing to any disposition stranger to the love that I profess to you all. Besides that, I was also waiting for a good opportunity to spare you the postage. Now I have been well enough to go thro' the career of Lent. All well at St. Joseph's. People in town here begin to get very much alarmed at the hostile preparation of the english. I thank you for the good picture you send me. By the 1st opportunity I will send you also some thing which I hope will please you and be of some profit to you. Give my love to all and a tender kiss to our dear Peter Irenaeus upon whom I call all the

blessings of Heaven. Tell Papa I will write him soon without waiting for his letter, that he needs no apology to his friend and compere, who only knows to pity him and love him very tenderly.

In what respects the disturbances of y^r church, I advise you all to speak little about it except to our Lord, entreating him to send good workmen to his harvest, and I request you never to be so bold or so rash as to judge y^r superiors and prelates as I have seen it done here by many who being exceedingly concerned for two clergymen who are very eloquent preachers, forgot the respect they owed to our venerable archbishop, and some of them regardless of the essential laws of charity went to such an excess as to believe and circulate disgracing calumnies against their own pastour and to separate themselves from their communion falling thereby into as formal schism as was that of the Germans of Trinity church during many years. That's not the spirit of Christ and of His Church. We must belong neither to Cephas nor to Apollo, however eloquent soever they may be. Christ is not to be divided. We must adhere and cleave to the Pastors appointed by the holy ghost, to govern the church of God. We ought to stick to the bishops, and receive from the priests they apoint to take care of our spiritual welfare. Such has been the line of conduct, the invariable rule of true catholicks in all ages from the beginning of the church. Peace and mercy are secured upon those who follow this rule, and those who deviate from it fall into unavoidable ruin and condemnation.

We begin to get very much alarmed at the preparations and threatenings of the enemy in sight. But in the midst of fears and dangers let us preserve the peace of the Lord, and then we will have nothing to fear. Prayers must be our arms and defense.

I am yours, as ever & forever

P. B.

FROM THE SAME TO THE SAME.

+

J. M. J. L. T. C.

BALTIME. 3^d of [*sic*, January] 1815.

MY DEAR CHILD ELIZ. EDITHA

Y^r favour I receiv^d yesterday was a true gratification of the wishes of my heart; as I was truly anxious of hearing either of or from all the family, and you have the kindness of even communicating to me the news you have just received from our dear Joseph. Please to remember me to every individual of the house, from dear Papa and Mamma and G^d. Mamma, down to the yongest one, kissing twice for me my dear Petrus Irenaeus misericordia Dei, and assure them all that I cannot forget any, that I continually beg of the Father of mercies, and now of our Divine Babe, the Father of the poor and Comforter of the afflicted to load you all with those blessings promised to Abraham our father and all his true children and heirs to his faith, as you are in X^l Jesus, who

in his circoncision proved to be the blessed seed of Abraham in which all the nations of the earth were to be blessed. My X'mas's wish for you, was that blessed peace proclaimed on earth from above, for men of good will. I am indeed truly overbusy. M^r. Moranville is well enough to attend his large congregation. I will remember you to him, next Sunday. I write to you by the good opportunity of good Miss Helen Mulamphy who will tell you more then I can write, yet nobody can tell you how much you are thought of and beloved by y^r obed^t Serv^t.

FATH^r BABADE.

FROM THE SAME TO THE SAME.

+
J. M. J. L. T. C.

BALTIM^r FEB^r. 1813.

DEAR ELIZABETH EDITHA:

The letters forwarded, and brought to me by Rev^d M^r Harold have been received; and that for Sister Cecilia has been forwarded by a good opportunity. I must suppose that you have heard from her since. If not, be assured, that she is as usual in point of health, and continually increasing in point of virtue & grace. Give my respect to Papa & Mamma, whom I dont & cant forget in my poor prayers. Request papa to read the following note.

Mad^a Burke me suplica en una de sus cartas, que yo le recuerde á v^{ua} q^{do} le escriba, de unos 20 p^s q^e ella dio y v^{ua} le queda debiendo y le van haciendo falta, que el modo mas seguro y facil de encaminarselos, fuera depositarlos en manos de su Herm^o D^r Mateo, con quien tiene cuentas que ajustar.

My loves to the children and a tender kiss to our Petrus Irenaeus Misericordia Dei. May the Blessed Virgin bless you all together with her divine Son. M^r Fougeray is in town, he has promised me to call, if he does, he will be the bearer of this. Y^r loving Fath^r.

P. B.

SACRAMENTAL REGISTERS
OF
MARRIAGES AND BAPTISMS
AT ST. AUGUSTINE'S CHURCH,
PHILADELPHIA, PA.

[*Continued from Page 376.*]

TRANSLATED WITH NOTES BY
REV. THOMAS C. MIDDLETON, D. D., O. S. A.

Murphy, John, born October 8, 1808, of John Murphy and Catharine Ewert; baptized December 28, by the above.

Murphy, Susan, born the same day and year, of the same parents; baptized at the same time as the above.

Cochran, James, born July 8, 1807, of Charles Cochran and Eleminta Jackson; baptized December 31, by the above; sponsor, John Tiernau.

Cochran, Joanna, born yesterday, of the same parents as the above; baptized, the sacred ceremonies being omitted, December 31, by the above.

Russell, —, adult (woman), baptized and united to the Church, December 31, by the above.

Baptisms for the year—ninety-one.

BAPTISMS FOR THE YEAR 1809.

Conway, Catharine, born January 8, of Neal Conway and his wife Bridget Gallagher, Catholics; baptized January 10, by Rev. Michael Hurley; sponsors Bernard and Harriet Conway.

Ryan, Hannah, adult, baptized and united to the Church, January 17, by the above; sponsor, Michael Leahy.

Carpentier, Anthelmus Francis Fournics [?] a Rostain, born October 22, 1808, of Louis Ducloss Carpentier, Catholic, and Sarah Kean,

- non-Catholic; baptized January 22, by the above; sponsors, An-
thelmus Francis Fournics [?] and Celestine Clementine Bousquet.
- Longstreth, Catharine Anna, born December 3, 1808, of William Long-
streth, Catholic, and Mary Rudolph, non-Catholic;* baptized Janu-
ary 27, by the above; sponsor, John Soares.
- Taggart, John, born January 6, of John Taggart and his wife Catharine
Byrne, Catholics; baptized February 7, by the above; sponsors,
Thomas Hurley, Sr., and Mary Hurley.
- Toureson [*elsewhere* "Tourisson;" *see Baptism for November 29, 1807*],
Catharine, born the 13th ult., of Stephen Toureson and his wife
Elizabeth Pare, Catholics; baptized Feb. 12, by the above; sponsors,
Francis and Catharine Michet.
- Pue, Mary, born November 30, 1800, of Hugh Pue and Margaret Sloan;
baptized February 14, by the above; sponsor, Patrick O'Brien.
- Pue, James, born February 6, 1805, of the same; baptized with the
above; sponsor, James Regan.
- Pue, Hugh, born January 31, 1808, of the same; baptized with the
above; sponsor, Patrick McGuire.
- Welch, Louis, born December —, 1808, of John Welch and his wife
Mary Civil, Catholics: baptized February 15, by Rev. St. [Matthew]
Herrard, [*sic, but ought to be Hérard*]; sponsor, Philip McGuire.
- Brugiere, Charles John, born July 27, 1808, of Charles Brugiere and his
wife Marie Antoinette Tessiere, Catholics; baptized February 16,
by Rev. Michael Hurley; sponsors, John Baptist Labarte and Mary
Louisa Brugiere.
- Reily, Susanna, born February 15, 1800, of Philip Reily and Sarah
Morris; baptized February 17, by the above; sponsors, James Wick-
ham and Eleanor Kelly.
- Butler, William, adult, baptized and united to the Church, February 20,
by the above.
- Boyd, Anna, adult, baptized and united to the Church, February 22, by
the above.
- Eggleston, Joseph Armstrong, born —, of Joseph Eggleston and
Margaret Abraham; baptized February 24, by Rev. St. [Matthew]
Hérard, the sacred ceremonies being omitted.
- Sheridan, John, born February 4, 1809, of Bernard Sheridan and Eliza-
beth Teel, alias Baunr [?]; baptized February 26, by Rev. Michael
Hurley; sponsor, John Gallagher.
- Hubschmann, John Joseph, born December 12, 1808, of Bernard Mat-
thew Hubschmann and his wife Sophia La Grez, Catholics; bap-
tized March 5, by Rev. Matthew Hérard; sponsors, John Joseph La
Grez and Frances Lagarde.

*The above entry relating to the parents of Catharine Anna Longstreth follows the REGISTER. But it is believed that Dr. Hurley (by error, however) interchanged the religion of the parents.

- Bradley, Bernard, born August 6, 1808, of Dennis Bradley and Mary Cato; baptized March 5, by the above; sponsors, Bernard Matthew and Mary Ann Barthlemi.
- Pereyreira [*Pereira*?], Louisa Mary, born September 30, 1808, of Joseph Pereyreira and his wife Amy [*"Amata"*] La Grez, Catholics; baptized March 5, by the above; sponsors, Bernard M. Hubschmann and Julia Salere.
- Fortune, Elizabeth, born February 16, 1809, of Walter Fortune and N. Craft; baptized March 12, by Rev. Michael Hurley.
- Wickham, John, born the 6th inst., of James Wickham and his wife Helen O'Connor, Catholics; baptized March 14, by Rev. Matthew Hérard; sponsors, James Dixon and Bridget Long.
- Snyder, Mary, born January 31, 1809, of John Snyder, Catholic, and Anna Rivel, non-Catholic; baptized April 1, by Rev. Michael Hurley: sponsor, Mary Snyder.
- Snyder, Joseph, born February 23, 1809, of Thomas Snyder and his wife Elizabeth Hoon, Catholics; baptized April 1, by the above; sponsor, John Snyder, Sr.
- Rouch, Peter, born February 14, 1809, of John Rouch and Mary —; baptized April 2, by the above; sponsor, Thomas E. Walsh.
- Pettitt, William, born November 9, 1807, of James Pettitt and Anna Crout; baptized April 16, by the above; sponsors, James Wickham and Elizabeth Narper [*Harper*?].
- Lunberry, Elizabeth, born the 23rd ult., of John Lunberry, Catholic, and Anna Chilos, non-Catholic; baptized April 16, by the above; sponsors, William Muckanany and Mary Erkin.
- Fowler, John, born the 4th inst., of Enos Fowler, Catholic, and Catharine Hammer, non-Catholic; baptized April 25, by the above; sponsor, Catharine Hammer.
- , George, baptized April 22, by the above.
- Gildey, Thomas, born April 20, 1809, of Thomas Gildey and Margaret Rogers; baptized April 29, by the above.
- Shepherd, Mary, born April 9, 1809, of Thomas Shepherd, Catholic, and Rachel Taylor, non-Catholic; baptized May 7, by the above; sponsor, Barbara Snyder.
- Martin, William, born April 17, 1809, of Francis Martin and his wife Abigail Shares, Catholics; baptized May 14, by the above; sponsors, James Reily and Anna McCurdey.
- Reily, Catharine, born May 23, 1809, of Bernard Reily and his wife Catharine, Catholics; baptized May 27, by the above; sponsors, Paul Reily and Mary McGuigen.
- Hurley, Mary Ann, born June 10, 1809, of Thomas Hurley and his wife Mary [*sic, but it ought to be Catharine*] Rogers; baptized June 18, by the above; sponsors, Thomas Hurley, Jr., and Anna Carrell. [*For the children of Thomas Hurley, Sr., see the "RECORDS" of this SOCIETY for 1887, i, 173.*]

- Gartland, Margaret, born June 7, 1809, of John Gartland and his wife Mary Murphy, Catholics; baptized July 10, by the above; sponsors, Jeremias Sullivan and [*name wanting.*]
- Lorangè, John, born July 2, 1809, of Louis Lorangè and his wife Mary Collin, Catholics; baptized July 10, by the above; sponsors, Louis Astolfi and — Agnew.
- Butler, James, born August 15, 1807, of James Butler and his wife Mary Bawldwin [*sic*, Baldwin], Catholics; baptized July 14, by the above; sponsor, Sarah McCanna.
- Butler, Joseph, born June 3, 1809, of the same parents; baptized with the above: and with the same sponsor.
- McGuire, James, born —, of John McGuire, Catholic, and Elizabeth Maris [?], non-Catholic; baptized July 17, by the above.
- Peirce, James, born June 18, 1809, of John Peirce, Catholic, and Mary Snyder, alias Taylor, non-Catholic; baptized July 21, by the above; sponsor, Barbara Snyder.
- Wade, Thomas, born July 8, 1807, of Thomas Wade and his wife Margaret Monehen, Catholics; baptized July 30, by the above.
- Davis, Mary Ann, born February 13, 1809, of Peter Davis and his wife Rachel Kessler; baptized July 30, by the above; sponsors, John and Mary McLenen.
- Rohr, Elizabeth, adult, baptized and united to the Church, August 3, by the above.
- Davis, Margaret, adult, baptized and united to the Church, August 7, by the above.
- Sheppard, [*Shepherd*], Mary born April 9, 1809, of Thomas Sheppard and Rachel [*Taylor, non-Catholic; see Baptism for May 7, 1809*]; baptized July 25, by the above; godmother, — Snyder.
- Miller, John, born August 6, 1809, of James Miller; baptized August 26, by the above.
- Fowler, —, [*male*] born April 4, 1809, of Enos Fowler, Catholic, and Barbara Hammer, non-Catholic; baptized September 5, by the above; sponsor, Catharine Hammer.
- Troubat, John Victor, born May 20 [*1809?*], of John Trcutat, Catholic, and Mary Salome Heydel [?], non-Catholic; baptized September 7, by the above; sponsors, Victor Hamel and Catharine Myers.
- Connery, Margaret, adult, baptized and united to the Church, September 18, by the above.
- McNeal, John, born August 1, 1809, of John McNeal and his wife Mary Sheahan, Catholics; baptized September 18, by the above.
- Murray, George, born May 22, 1807, and Mary Arn, born July 2, 1800, of George Murray and Mary Fergue; baptized September 22, by the above; sponsor for both, Mary Magdalen Frederick.
- Crosby, Mary, born June 25, 1809, of Magnus, [*in the Register "Magne- nete"*], Crosby, Catholic, and Mary Evans [?], non-Catholic; baptized September 24, by the above; sponsor, Mrs. Lorange.

Rasmund, John Christian, baptized conditionally September 27, by [*the above?*]

Harrison, Mary Josephine, born June 24, 1809, of Francis Harrison and ———; baptized October 1, by Rev. Michael Hurley.

Kennedy, William, born September 3, 1809, of John Kennedy, Catholic, and Drusilla Mitchell, non-Catholic; baptized October 9, by Rev. — Ellen [*at least so the entry seems to read; it is possible that Rev. Dr. Hurley, who makes the entry, intended to write the name of Rev. William Elling, formerly rector of Holy Trinity Church at Sixth and Spruce Streets*]; sponsors, William and — Smith.

Barry, Margaret, adult, baptized and united to the Church, October 10, by [*Rev. Michael Hurley*].

Shields, James, born October 3, 1809, of William Shields, Catholic, and Mary Carr, non-Catholic; baptized October 14, by Rev. Michael Hurley; sponsors, Matthew Lyons and wife.

Whelan, Alice [*"Alizia" in the Latin*], born in the State of New Jersey, May 12, 1809, of Kearns Whelan, Catholic, and Abigail Nutt, non-Catholic; baptized October 25, by the above; sponsor, Alice Whelan.

Eck, William, born October 5, 1809, of Samuel Eck [*Catholic?*], and Vasthi Hughes, non-Catholic; baptized November 3, by the above; sponsor, Neal Harkins.

Daly, Thomas, born October 6, 1809, of John Daly, Catholic, and Susanna Pickering, non-Catholic; baptized November 5, by the above; sponsor, Alice Whelan.

McCafferty, William, born November 27, 1809, of Henry McCafferty and his wife Elizabeth Cowen, Catholics; baptized November [*?*] 29, by the above; sponsors, Terence McKeown and Margaret Williams.

Baptisms for the year—sixty-one.

BAPTISMS FOR THE YEAR 1810.

[*The Register for this year opens with a blank space dated January 5th, evidently for an entry that was never made.*]

Teterel, Emily, born ———, of Francis H. Tetterel [*sic*] and his wife Mary Drouet; baptized January 7, by Rev. Michael Hurley; sponsor, [*name wanting*].

George, John Cline, born January 22, 1810, of Martin George and his wife Catharine George, alias Cline, Catholics; baptized January 24, by the above; sponsors, James Campbell and Catharine McLaughlin.

Sumpter, Thomas Delage, born near Philadelphia, November 14, 1809, of Thomas Sumpter, Catholic, and Natalie Delage, non-Catholic; baptized February 4, by the above; sponsors, John Crillo and his mother—proxies of Thomas Delage and his wife.

- Rhegan, Anna Mary, born —, 1810, of James Rhegan; baptized February 6, by the above.
- Belger, James Delamar, born October 24, 1808, of James Belger and his wife Catharine Hacket, Catholics; baptized February 11, by the above; sponsor, Peter Delamar.
- Deugan, Charles, born February 1, 1809, of Patrick Deugan and Anna White; baptized February 18, by the above.
- Dunlevy, Owen, born February 17, 1805, of Morgan Dunlevy and his wife Margaret Sweeney, Catholics; baptized February 25, by the above; sponsor, Mary Sweeney.
- Green, Catharine, born December 23, 1809, of Edward Green, Catholic, and Mary Kipple, non-Catholic; baptized February 25, by the above; sponsor, Philip Creinon.
- Barret, John Augustus, born February 9, 1810, of Purcell Barrett and his wife Louisa Barber, Catholics; baptized March 4, by the above; sponsors, Walter Doyle and Martha Mulvany.
- McGlennon, Rosanna, born February 9, 1810, of John McGlennon and his wife Mary Davis, Catholics; baptized March 4, by the above; sponsors, Dennis Ryan and Catharine Howlan.
- Sweeney, Anna, born February 24, 1810, of Andrew Sweeney and his wife Margaret Curnin, Catholics; baptized March 11, by the above; sponsors, Neil Murphy and Mary Sweeney.
- McFaudin, Adam, born February 20, 1810, of Neil McFaudin, Catholic, and Sarah Grissom, non-Catholic; baptized March 11, by the above; sponsors, Charles and Mary Devot.
- Daly, Elizabeth, born near Philadelphia, January 15, 1810, of Charles Daly and his wife Margaret Reed; baptized March 18, by the above; sponsors, William Slaven and Unity McKafferty.
- Murphy, Catharine, born near Philadelphia, January 8, 1810, of Neil Murphy and his wife Mary Arskin, Catholics; baptized March 13, by the above; sponsors, James Hamill and Alice Murphy.
- Kensill, William, born September 23, 1809, of John Kensill, Catholic, and Anna Jeffries, non-Catholic; baptized March 20, by the above; sponsor, Henry Hurberger.
- Duffey, Hugh, born September 3, 1809, of James Duffey and his wife Catharine McKee, Catholics; baptized March 21, by the above; sponsor, John Mulloy.
- Callaghan, Eleanor, born near Philadelphia, February 14, 1810, of John Callaghan and his wife Joanna McCormick, Catholics; baptized March 25, by the above; sponsor, Philip Reily.
- Kennedy, Drusilla, adult, baptized and united to the Church, April 2, by the above; godmother, M. Smith.
- McQuaid, Catharine, born March 29, 1809, of Felix McQuaid and his wife Elizabeth Farrel, Catholics; baptized April 19, by the above; sponsors, Owen Moynahan and wife.

- Walker, Charles, born March 6, 1810, of William Walker and his wife Margaret Drabble, Catholics; baptized April 11, by the above; godmother [*name wanting*].
- , Elizabeth Anthony, born March 8, 1810, of John Anthony and Mary Genevieve; baptized April 12, by the above.
- Diaccheri, Teresa, born January 10, 1810, of Joseph Diaccheri and Anna Hevas [?]; baptized April 19, by the above.
- Breshlen, Margaret, born April 19, of Nicholas Breshlen and his wife Joanna, Catholics; baptized April 29, by the same; sponsors, John O'Neil and Catharine McCurdy.
- Breshlen, John, born the same day and year, of the same parents; baptized at the same time; sponsors, Patrick Skally [*or* Shally] and wife.
- Snyder, Samuel, born March 21, 1810, of Adam Snyder and his wife Mary C. Demouth, Catholics; baptized May 13, by the above; sponsor, Elizabeth Demouth.
- Lee, Lauretta, born March 28, 1810, of William Lee and his wife Catharine Fricker, Catholics; baptized May 20, by the above; sponsors, Nicholas Fricker and Margaret Mohlenger.
- Ducoing, Joseph Theodore, born May 12, 1810, of Peter Ducoing and his wife Armand Susanna Robard, Catholics; baptized May 31, by the above; sponsors, Joseph Robard and Mary Dagen [?] Ducoing, by her proxy Margaret Virginia Foutanger.
- Bennet, Louis William, born December 23, 1809, of Louis Bennet and —; baptized June 3, by the above; sponsors, John Lumbery and Rachel Wild.
- Myers, John P., born April 26, of Peter Myers and his wife Margaret Goodlad, Catholics; baptized June 5, by the above; sponsors, John Souwerlt [*Sauerwald?*] and wife.
- Fricker, Mary, born December 4, 1809, of Nicholas Fricker and his wife Margaret Malshauger, Catholics; baptized June 7, by the above; sponsors, Joseph Malshauger and Catharine Hookey.
- McGinnis, —; baptized June 22, by the above.
- Kenney, Thomas, born November 14, 1809, of Thomas Kenney, Catholic, and Sarah Voto, non-Catholic; baptized June 24, by the above; sponsor, Catharine Sharkey.
- McKinley, Margaret, born December 23, 1809, of Daniel McKinley and his wife Margaret McCunnens, Catholics; baptized July 1, by the above; sponsors, John McGlennen and wife.
- Lannen, [*sic*, McLannen?], William, born March 26, 1807, of Cornelius McLannen and his wife Joanna Hendricks, Catholics; baptized July 1, by the above; sponsor, James Kirk.
- McLannen, John, born April 21, 1809, of the same parents; baptized at the same time, and with the same sponsor.
- Tohell, Mary, born September 9, 1807, of Peter Tohell and his wife

- Margaret Dowlans, Catholics; baptized July 2, by the above; sponsor, John Doyle.
- Richardson, Charles, adult, baptized and united to the Church, August 2, by Rev. Matthew Carr; Jeremias Sullivan.
- Hammer, Mary, born December —, 1809, of —; baptized (the sacred ceremonies being omitted) August 2, by the above.
- Boland, Charles and John, twins, born June 8, 1810, of John Boland, Catholic, and Rebecca Wells, non-Catholic; baptized August 4, by the above; sponsor, Anna Henler [*or* Heuler ?].
- Coshley, Susan, born April 20, 1806, and William, born March 4, 1808, of William Coshley, Catholic, and Christiana Shaw, non-Catholic; baptized August 6, by the above; sponsor for both, James Bateson.
- Hanagan, Mary, born June 12, 1810, of Rhody Hanagan and Mary Boughman; baptized August 13, by the above.
- Singerly, Joseph, born August 1, 1810, of George Singerly and Catharine Moroney; baptized August 23, by Rev. Michael Hurley; sponsor, Barb. [*sic*, Barbara] Snyder.
- Denabre, Mary Louisa, born October 22, 1808, of John Denabre and his wife Catharine Louvel, Catholics; baptized August 26, by the above; sponsors, Romanus Dufourg and Felicity Denabre.
- Blood, John, born August 14, 1810, of John Blood, Catholic, and Joanna Smith, non-Catholic; baptized August 26, by the above; sponsors, James Tracey and wife.
- Develin, Sarah, born July 29, 1810, of Ferdinand Develin and his wife Mary McKeever, Catholics; baptized August 26, by the above; sponsor, William Smith.
- Dunant, Louis, born February 21, 1815, of Louis Dunant, Catholic, and Mary Fisher, non-Catholic; baptized August 27, by the above.
[*An entry of this baptism was made by Dr. Hurley on p. 23 of the Register of Marriages.*]
- Carven, Eleanor, born February 21, 1810, of Thomas Carven and his wife Judith Dean, Catholics; baptized August 27, by the above; sponsor, Mary Carven.
- Curry, Judith, born June 12, 1810, of Samuel Curry and his wife Sarah Richardson, Catholics; baptized September 2, by the above; sponsor, Margaret Balambre.
- Fox, William, born July 5, 1810, of William Fox, Catholic, and Lucia Cambhel [*Campbell?*], non-Catholic; baptized September 3, by the above; sponsor, Anna O'Brien.
- Waas, Elizabeth, born September 10, 1809, of Christian Waas, Catholic, and Margaret Rear, non-Catholic; baptized September 3, by the above; sponsor, Elizabeth Androchawich.
- McGrath, Margaret, baptized in article of death, September 4, by the above.
- McGarry, Henry, born December 9, 1806, of Henry McGarry, Catho-

- lic, and Elizabeth Woods, non-Catholic; baptized September 5, by the above; sponsor, Anna Page.
- McGarry, William, born March 6, 1809, of the same parents; baptized with the above, with the same sponsor.
- [*This entry is followed by part of another, of which the only words are "September 6, 1810, by Rev. M. Hurley,"*]
- McGowan, Elizabeth, born August 4, 1810, of James McGowan and Elizabeth Harwood; [*after the mother's name is one "C;" does this mean that she was Catholic?*] baptized September 10, by the above; sponsors, Martin McGowan [*the other name wanting*].
- Henry, Mary Ann, born September 3, 1810, of John Henry, Catholic, and Susan Jones, non-Catholic; baptized September 13, by the above; sponsors, John Isaac and wife.
- Borie, Adolph Edward, born November 24, 1809, of John Joseph Borie and his wife Sophia Beauveau, Catholics; baptized September 13, by the above; sponsors, Francis Laborde and Emily Beauveau for Susan Guibert.
- Doyle, Michael, born September 12, 1810, of Bartholomew Doyle and his wife Catharine Nugent, Catholics; baptized September 13, by the above; sponsors, Edward Rersbey and Anna Hacey.
- Costello, Margaret, born September 4, 1810, of Thomas Costello, Catholic, and Margaret Foster [*or Koster*], non-Catholic; baptized September 13, by the above; sponsors, David Ennet and M. Snortz.
- De Silver, William, born September 13, 1810, of Anthony De Silver, Catholic, and Letitia Case, non-Catholic; baptized September 30, by the above; sponsor, Patrick Barry.
- Robertson, George, born June 15, 1806, of George Robertson and Deborah Harlan; baptized October 8, by the above; sponsors, George McGuire and Giles Brooks.
- McKeown, Charles, born September 28, 1810, of Patrick McKeown, Catholic, and Elizabeth Williams, non-Catholic; baptized October 14, by the above; sponsor, Patrick Jourdan [*Jordan?*].
- McGowan, John, born September 16, 1810, of Patrick McGowan and his wife Sarah Lindsay, Catholics; baptized October 14, by the above; sponsors, Francis McGowan and Mary Ann O'Brien.
- Hammil, Hannah, adult, baptized and united to the Church, October 20, by the above; sponsor, Michael Leahey.
- McKean, Anna, born October 12, 1810, of Alexander McKean, Catholic, and Elizabeth Love, non-Catholic; baptized October 21, by the above; sponsors, James Lafferty and Catharine McNalten.
- Smith, Martha Ann, born October 2, 1810, of George Smith and Sarah Conero [*Conerow?*]; baptized October 22 [*?*], by the above.
- Sheehan, Elizabeth, adult, baptized and united to the Church, October 23, by the above.
- Henry, Susan, adult, baptized and united to the Church, October 28, by the above.

Gallagher, Eleanor, born October 14, 1808, of Charles Gallagher and his wife Eleanor Mulloy, Catholics; baptized October 29, by the above.

McEnanny, Mary Ann, born October 27, 1810, of William McEnanny and his wife Mary Harkins, Catholics; baptized November 4, by the above; sponsors, Patrick McEnanny and Mary Mullen.

Buck, Nicolas, born October 28, 1810, of Thomas Buck and his wife Mary Luff, Catholics; baptized November 11, by the above; sponsors, Dennis Driskill and Bridget Leahey.

Da Costa, Mary Ann, born October 18, 1810, of Charles Da Costa, Catholic, and Anna Bayard, non-Catholic; baptized November 11, by the above; sponsors, James Meade and Elizabeth Da Costa.

Doyle, Richard, born November 11, 1810, of Charles Doyle, Catholic, and Eleanor Williams, non-Catholic; baptized November 25, by the above; sponsor, Patrick McKeown.

Balfe, Thomas, born November 9, 1810, of Thomas Balfe and his wife Margaret Hayden, Catholics; baptized December 7, by the above; sponsor, Margaret Byrnes, proxy for Edward Balfe.

Crosbey, Robert, born December 4, 1810, of Magnus Crosbey, Catholic, and Mary Evans, non-Catholic; baptized December 7, by the above; sponsor, James Lafferty.

Baptisms for the year—seventy-five.

END.

HISTORICAL PICTURE GALLERY.



REV. P. A. JORDAN, S. J.,

Born January 4, 1830.

Ordained January 28, 1866.

Died July 17, 1899.

HISTORICAL PICTURE GALLERY.



REV. HENRY L. WRIGHT,
Media, Pa.

Ordained March 6, 1859.

Died April 21, 1899.

HISTORICAL PICTURE GALLERY.



REV. HENRY M. JEFFERTY,

Born May 17, 1858.

Ordained April 22, 1881.

Died September 16, 1887.

HISTORICAL PICTURE GALLERY.



REV. MARTIN CARROLL,
Brooklyn, N. Y.

Born November 11, 1841. Ordained January 25, 1865. Died August 13, 1902.

HISTORICAL PICTURE GALLERY.



REV. JEREMIAH J. CROWLEY,
Brooklyn, N. Y.

Born November 1, 1834. Ordained February 2, 1860. Died August 27, 1902.

HISTORICAL PICTURE GALLERY.



REV. FRANCIS P. O'NEILL.

Born July 19, 1843. Ordained January 28, 1866.

Died August 8, 1882.

HISTORICAL PICTURE GALLERY.



REV. ANDREW P. CLARKE,

Born May 20, 1869,

Ordained December 17, 1898.

Died December 3, 1902.

HISTORICAL PICTURE GALLERY.



REV. ANDREW SKOPEZ.



REV. JOHN BERBIGIER.



RT. REV. JOSUE M. YOUNG, D. D.



REV. PATRICK J. SMITH.



REV. KYRAN O'B'RANNIGAN.

RT. REV. JOSUE M. YOUNG, D. D., was born in Shapleigh, Maine, October 29, 1808. Received into the Church, in 1828. Studied at Mt. St. Mary's, Emmitsburg, Md. Ordained in 1837. Labored in Cincinnati and Lancaster, Ohio. Consecrated Bishop of Erie, April 23, 1854. Died, suddenly, September 18, 1866.

REV. ANDREW SKOPEZ, born in Carniola, Austria, November 19, 1802. Ordained August 21, 1830. Came to the United States, 1845. Stationed at Freyburg from 1846 to 1870, and at St. Rosa's until he died, October 24, 1887, aged 85 years. In the priesthood 57 years.

REV. P. J. SMITH was born in the Parish of Ballintemple, County Cavan, Ireland, October 10, 1841. Began his studies at Ballymachugh, Ireland, 1858. Came to the United States in 1862. Studied at St. Bonaventure's, Allegany County, N. Y. Ordained October 10, 1869. Stationed as Assistant at Vogelbacher and Oil City, as Pastor at Emlenton in 1871, where he died August 2, 1888, aged 47. In the priesthood 19 years.

REV. JOHN BERBIGIER, born at St. Flour, Auvergne, France, October, 1823. Came to United States June 2, 1845. Ordained by Bishop Kenrick, April, 1846. Sent at once to Frenchville, thence to Cameron Bottom, 1851; to Erie, 1853; back to Frenchville, 1854, where he built a grand church and established schools; to Warren, 1879, where he died, suddenly, November 23, 1887, aged 64 years. In the priesthood 41 years.

REV. K. O'B'RANNIGAN, born in Queen's County, Ireland, 1822. Finished his studies in Carlow College. Came to the United States, 1854. Ordained about June 1, 1854, by Rt. Rev. M. O'Connor, at Pittsburg. Sent at once to Crossville, thence, in October, 1865, to Conneautville, whence, after a short stay, to Greenville, thence, in September, 1868, to Clearfield, thence, in 1870, to Osceola, and thence, in 1872, to Sharon, of which he was made irremovable Rector, October 2, 1887, and where he died, suddenly, August 7, 1888, aged 66 years. In the priesthood 34 years. A great advocate of temperance, and the Apostle of Crawford County.

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